THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, OCTOBER 8, 1831. No. 29.

RESIGNATION.

Forsake me not, O Lord my God! *be* not *Thou* far from me. *Psalm* xxxviii. 21.

I could not bear this lot of mine,
I could not bear it but for Thee;
And for that sadder thought, of *thine*—
Which thou didst bear on earth for me.
O God! from thy eternal throne
Look down and leave me not alone.

Show me that pale, that bleeding brow,
Bright circled—not with crown of gold;
Tell me that they who suffer now,
Shall share with thee those joys untold;
Feel thy rich love, partake thy grace,
And *know* thee, *see* thee, face to face.

Teach *me* to endure this trying fate
With patience, Son of God, for Thee:
Oh! leave me not disconsolate:
My only comforter must be
Thou, who hast promised to bestow
A balm, for e'en life's bitterest wo.

Ah no! ah no! I could not bear,
Did I not oft remember Thee;
And think upon thy anguish'd prayer;
"Father remove this cup from me!"
It could not be—each drop was Thine,
And may *thy* will be done in *mine*.

(*London*) *Cottager's Visitor.*

BIOGRAPHICAL SKETCHES.

BIOGRAPHY OF BISHOP MIDDLETON.

Continued from p. 88.

When Bishop Middleton arrived in India, little had been done to make his reception either respectable or comfortable, from an ill-founded fear which, it should seem, prevailed at home, of alarming the jealousy of the Hindoos. His private reception, however, was very kind and respectful; and even those who did not see the necessity of sending out a Bishop, were ready to admit that, if sent out, he ought to have had a house and a suitable income. Lord Moira would probably have asked him to the Government-house, but he was up the country: nevertheless at Mr. Seton's, a member of council, he met with every attention and accommodation. Instead of any alarm, however, on the part of the Hindoos, they were loud in their applause of what had been done. It was remarked among them, when they heard that the English were to have a Bishop, that it was high time; they wondered that one had not arrived long since, for the English "had a head of every department but their religion." Some natives of distinction, who called to pay their respects, so far from expressing any horror of Christianity, told the Bishop that, when properly understood, "their religion and his were the same."

Bishop Middleton preached, for the first time after his arrival, on Christmas-day, to a congregation of one thousand three hundred people, who listened to him with mute attention for fifty-five minutes. His discourse was from Luke ii. 10, 11, on the need of a Saviour, and the true notion of Him whom God hath sent us; concluding with an application of the subject to the interesting occasion on which it was delivered. A collection was afterward made for the poor to the amount of £750, and the sacrament administered to upwards of one hundred and sixty communicants. The commencement was, so far, undoubtedly auspicious; but it was abundantly evident that he would have a vast load of care and embarrassment in *reforming*, or rather perhaps in *forming*, the religious condition of the people of whom he had the spiritual charge. So deplorable was the deficiency even of the means of Divine worship, that a very general impression respecting our countrymen prevailed, that they were totally devoid of any religious sentiment or belief. For the whole body of Protestant Christians, scattered through the provinces of Hindostan, the total number of clergy, civil and military, in 1814, did not exceed thirty-two; and these were subject to continual diminution from the multifold casualties of the climate. No one clergyman was within many days' journey of another; the offices of marriage, burial, and baptism, were of necessity administered by lay persons; the sick and dying were wholly unprovided with the means of spiritual consolation and advice; and so lamentable was the scarcity of churches, that a mess-room, a barrack, or even a riding-school, could alone be procured for the assembling of a Christian congregation. It is an awful consideration, on the other hand, that of the native population, amounting perhaps to nearly one hundred millions, about one-seventh were Mahomedans, and the rest, for the most part, votaries of the Brahminical, Janist, or Bhuddist superstitions, without any adequate means for the diffusion of Christianity among them. An interesting branch of the Syrian Church had, indeed, been for ages established on the coast of Malabar; and small Armenian establishments were found in every principal city of Asia; but the scanty good which might be expected from the influence of these communities, who were free from essential corruption, was more than overbalanced by the splendid missionary apparatus of the Church of Rome, dispensing its degrading idolatries under the authority of seven papal prelates. Baptist and other sectarian missionaries were also dispersed in different parts of the continent, and the confined operations of the Dutch and Danish missions had done some little toward the advancement of Protestant Christianity; but the Church of England was only known through the exertions,—limited, indeed, but always energetic,—of the Society for Promoting Christian Knowledge, which had long maintained its missionary stations at Tranquebar, Madras, Cuddalore, Negapatam, Trichinopoly, and Tanjore. The attention of the Bishop, therefore, was mainly directed to three primary objects:—To dissolve the national superstitions and idolatries; to inculcate the principles of vital Christianity, together with the observance of the appointed forms and ceremonies of the Church of England; and to unite, as far as possible, in a bond of charitable union, all those who were anxious for the promotion of our common Christianity.

In the January after his arrival, he proceeded to appoint registrars in the three archdeaconries, to institute by commission the Archdeacons themselves, and to enter into an unreserved correspondence with his clergy; and others who were capable, from their long residence in India, to co-operate in advancing the interest of the national Church. He was at this time suffering under a severe attack of a distressing, though safe disorder, called the *prickly heat*, which rendered him almost unfit for business; and, to add to his troubles, the proceedings of the Scottish Kirk had involved him in considerable perplexity. The establishment of episcopacy in India had so inflamed the jealousy of the Presbyterians, that Dr. Bryce, a divine of that persuasion, had been sent out by the General Assembly in Edinburgh to preside over their Indian establishment. On his arrival, he had the effrontery to demand for his Communion an equality of privileges with the Church of England, and even laid claim to the alternate use of the cathedral. Firmly, but in the spirit of charity and good-will, the Bishop resisted these encroachments; but the views of the Presbyterians were supported by a party at home, and a bill was passed, to a certain extent in their favor. In relation to these transactions, he thus writes to a friend in England:—"You will judge that my situation is not a very easy one; and yet I am neither depressed in spirit, nor at all discouraged. I am as indefatigable as if my labors were crowned with complete success, and all the world applauded my endeavors. And yet, in the prevailing apathy of the people, it matters little, *in that point of view*, whether the Bishop labors incessantly, or does nothing. No man gets any credit in India, or is remembered three months after he leaves it. All his *earthly* encouragement must be looked for in England."

But his more immediate source of inconvenience arose from the imperfect definition of the Episcopal powers in the letters-patent, by which he was appointed to the Diocese of Calcutta. The Governor General in council was ready, indeed, to set aside every impediment to the exercise of the authority with which it was the evident intention of the crown to invest the Bishop, and a proclamation was issued accordingly, transferring the jurisdiction in all spiritual matters into his hands; but the Board of Directors at home illiberally rescinded that part of the order of council which conferred the right of appointing and promoting chaplains to particular stations, as it seemed to interfere in some trifling degree with their own patronage. Thus was the Bishop deprived of the power of rewarding those who were deserving of distinction, while the unpleasant duty of censure and prohibition was all that was left him; and though the co-operation of the government with the ecclesiastical authority was required by the patent, the restrictions under which the Directors had laid the episcopal office, rendered its influence comparatively insignificant. In the midst of these difficulties, however, he continued to devote himself with unremitting ardor to the work which he had in hand. He preached in his cathedral frequently, and on all great occasions; and in order to inspire his congregation with a true devotional feeling and a right conception of the formularies of the Church, he commenced a series of Lectures on the Litany, which were productive of the most happy effects. Much of his attention was occupied in the improvement of the Free School at Calcutta, of which he had become the patron; and, at the request of the Governor, he undertook to superintend the Orphan School, for seven hundred half-caste children, in the character of its visiter. It was also his unceasing endeavor to forward the exertions of the Church Societies in England; a diocesan committee of the Society for Promoting Christian Knowledge was established at Calcutta shortly after his arrival, and steps were taken for the formation of others, as soon as might be, at Madras and Bombay. He saw that the cause of the Gospel had more to fear from the practical atheism of the European, than the idolatrous superstition of the Hindoo; and it was, therefore, his primary care to raise the standard of religion among his own countrymen, in order to the eventual propagation of Christianity among the natives.

In July, 1815, the Bishop held his first confirmation, and in December delivered his primary charge to the clergy at Calcutta. On the 15th of the same month, he left home for the purpose of making the primary visitation of his diocese, —an undertaking which could not be accomplished under five thousand miles. He was conveyed, on board the Cecilia, to Madras, where he landed on the 26th, and during his stay he consecrated the Church of St. George, confirmed nearly three hundred persons, received a deputation from the Armenian Christians, visited the Hindoo College, held his visitation, examined the state of the Mission at Vepery, near Madras, preached twice to nearly the whole of the settlement, and set in order the affairs of that part of the diocese. From Madras he proceeded overland by Pondicherry, Cuddalore, Tranquebar, Tanjore, Trichinopoly, Palamcotta, and Cape Comorin to Cochin, and thence by sea to Bombay. The mode of travelling was very unlike that which is used in a Bishop's visitation in England. The whole party, among whom were Mrs. Middleton and a female friend, travelled in palanquins, and lived in tents, which were moved from place to place on camels. Indeed, the camp made an appearance truly patriarchal; including, with the servants, the soldiers of the escort, and their wives and children, little short of five hundred souls. The country through which they passed was in general dreary, though occasionally interspersed with grand scenes; but the journey could not be otherwise than interesting to the Bishop, as affording him a clearer insight into the real state of Christianity in his diocese, than he could possibly have obtained by a fixed residence at any of the Presidencies. Of one thing he became fully convinced, that Christianity would find its way gradually, if it were but countenanced and encouraged; but that matters were so little understood in England, as to render the impediments to its progress considerable. It should here be stated, that, as no provision had been made by the legislature for the expenses of the Bishop's visitation, the Governor General issued orders for preparing a proper residence for him at each of the settlements, placed a company's ship at his disposal, and provided for his comforts on the journey, at the public charge, on a scale of abundant liberality. The allowance on similar occasions was afterward fixed at 10,000 rupees, or something less than £1,000 sterling.

During his progress, the Bishop visited the several Missionary stations, laying down plans for their improvement, aiding them as far as he was able with pecuniary assistance, and saving that at Tranquebar by a well-timed grant upon the Society's vote of credit, from almost inevitable ruin. He exercised, when called upon, the episcopal functions of confirmation and consecration of churches; and, as the Sunday recurred, he constantly took part in the performance of divine service; nor was he inattentive to any objects of interest which presented themselves in his route. At Tanjore he visited the school, the library, and the fort church, where he saw the monument erected by the Rajah to the memory of the incomparable Schwartz, who had there toiled in the field of missionary labor, under the auspices of the Society for Promoting Christian Knowledge, for nearly half a century. At an interview with the Bishop at his palace, the Rajah had spoken of the lamented missionary, whose pupil he had been, in terms of filial affection; and begged the Bishop's acceptance of his portrait, a pleasing companion to a Hebrew Psalter belonging to the pious pastor, with which his successor, Mr. Kolhhoff, had also presented him. The Bishop took the opportunity of thanking the Rajah, in the name of himself and the Society, for the attention and kindness which he had universally shown to these missions; and, in short, both one and the other seem to have derived the most entire satisfaction from the meeting. On the following day the Prince returned the Bishop's visit, omitting nothing in point of form to indicate his respect. There was a procession of infantry, cavalry, field-pieces, state elephants, music, and a crowd of followers to the number of two or three thousand. It was quite an Eastern romance; and, throughout, the Rajah displayed the manners and deportment of a most accomplished gentleman. On his arrival at Palamcotta, the Bishop visited the school, consisting of forty-one children; and the church which had been built at the charge of a Brahmin lady converted by Schwartz. He also received a most interesting deputation from the Christians at Tinnevelly. At Cochin he was visited by the Syrian Bishop, from whom he received a deplorable account of the state of the Church over which he presided, with a request that he would give them his friendly assistance. After conversing on their ritual and ecclesiastical discipline, the English Prelate presented his Syrian brother with a copy of White's edition of the Philoxenian version of the New Testament, with which the latter seemed to be wholly unacquainted. With respect to the state of the English Church, the melancholy fact that the sacrament had not been administered at Cochin for more than twenty years, made a powerful impression upon the Bishop's mind. Before they left the place, it was administered by Archdeacon Loring to forty persons.

At Bombay, where he arrived on the 14th of May, the Bishop was received by the clergy and governor with every mark of courtesy and respect. Here he remained till the monsoon had exhausted its violence; and during his stay, he lived on terms of the closest intercourse with his clergy, who dined with him on each alternate Thursday. The first circumstance of any interest which occurred to him after his landing, was an interview with the Armenian Bishop, with whom he had a long conversation on the Armenian language and literature. On the 7th of July he consecrated the Church of St. George, and a few days afterward the cemetery; and, having established a district committee of the Society for Promoting Christian Knowledge, held his confirmation and visitation, and devoted himself with diligence and effect to his episcopal duties, he left the Presidency, universally beloved and regretted, on the 17th of September. Landing at Cananore, chiefly for the purpose of holding a confirmation, he proceeded thence to Cochin, where his principal object was a more minute investigation into the condition of the Syrian Christians than he had been able to make during his former visit, with a view to complete a memoir of the Syro-Malabaric Church. He had prepared himself for these inquiries by a careful study of the early history of this Church; and the loss of his notes, which he made upon this occasion, are more to be regretted than that of any other of his papers,—with the exception, perhaps, of his Lectures on the Litany, which were ready for the press,—which shared the common destruction enjoined by his will.

The Bishop remained at Cochin ten days, visiting the Syrian churches; all sources of information were thrown open to him, and all facilities provided. Twelve clergymen, and four well-informed laics were appointed to answer any questions which he might put to them; and he took down their replies in a book prepared for the purpose. He obtained copies of their Liturgy, and employed persons to transcribe their ritual and formularies: and his visit had the evident effect of creating among them a feeling of good-will and respect for the Church of England. From Cochin he proceeded to Ceylon, on a visit to the Governor, Sir Robert Brownrigg; and he always regarded this visit as one of the most gratifying circumstances of his residence in the East. Here, also, he staid ten days; and though only in a private capacity, he took a most lively interest in every thing connected with religion. The conduct of the Governor he eulogizes as above all praise. He found him employed in building churches and forming schools, and devoting himself entirely to the happiness and improvement of the people. The missions, however, were for the most part sectarian; so that the superintendence of a Protestant Bishop was necessary to give his efforts a more salutary turn; and he had accordingly made a representation to government, that Ceylon should be made subject to the see of Calcutta. Among the chief objects of the Bishop's notice, were the Malabar school, founded and supported by lady Brownrigg, the seminary for the Cingalese, the military and orphan school, and the church of Galkrese, which the Governor was then building. He also wrote and preached a sermon on Isaiah lxii. 1, in the fort church at Colombo, with immediate reference to the circumstances of the island.

On the 30th of October, the Bishop embarked for Calcutta, where he arrived, after a year's absence, on the 10th of December, 1816. Thus ended a visitation which laid the foundation of all that has since been done towards the propagation of Christianity in the East. In the course of it he had confirmed and delivered appropriate addresses to one thousand persons, chiefly adults; he had made the Church of England a little more visible; he had put the clergy upon the alert; he had preached almost every Sunday where he found a church; he had established district committees of the Society for Promoting Christian Knowledge; he had acquired a complete knowledge of India with respect to religion; and though he had made no converts, either of Hindoos or Mahomedans, he had encouraged and countenanced those who were so employed.—These labors being now concluded, his care at Calcutta was to make the most useful distribution of his time. Like other European residents, he rose before the sun for the purpose of exercise; his mornings were devoted to business and official correspondence; some little time also was required for the interchange of the civilities of life. He resumed his Lectures on the Litany, and generally preached on every third Sunday, and on all great occasions. He was constant in his attendance at the meetings of benevolent institutions; he superintended the catechising of the children; and, at intervals, pursued his Syriac studies. He had much to do to contend with the difficulties thrown in his way by the missionaries of conflicting sects; but on all occasions, in reference to proceedings both within and without the Church, his mildness of manner united with firmness of purpose, if they failed to remove grievances, were sure to command respect. About this time he was called upon to interfere in a dispute between the chaplains and archdeacons, respecting the right of the latter to the use of the pulpit; in the settlement of which his wise and temperate decision was immediately acquiesced in by the chaplains, and afterward confirmed by his successor, Bishop Heber.—It is almost needless to add, that the duties of the day were invariably ushered in and closed by devotional exercise. A room in his house was fitted up for the purpose of a chapel; and the following prayer, drawn up by himself, was always introduced into the service:—

"Almighty Father, whose providence hath conducted us to these distant shores, we implore thee to prosper all our undertakings, which have for their object the welfare of our brethren, and the glory of thy holy name. Thou hast brought us to a land, where all who are sincerely devoted to thy service may find occasions of doing good, and where the single talent may be usefully employed. Grant, O Lord, that whatever our hand findeth to do, we may do it with all our might. Save us from the effects of indolence and indifference; awaken our zeal, quicken our exertions, and enable us to persevere steadily and consistently in those endeavors which thy Holy Spirit may suggest to us. We beseech thee, also, to vouchsafe us such a portion of health as may be necessary to the discharge of our active duties, without suffering us to forget our dependence upon thee; or, if it should please thy providence to afflict us, teach us to bear our sickness patiently, and turn it to our spiritual improvement. And while we implore thy mercy on ourselves, we commend to thy especial protection our relatives, and all who are dear to us in our native land. Bless them, O Lord, and let them remember us in their prayers. And to as many of us as thy providence shall permit to return to our country, grant that we may find those who shall remain to us, increased in every spiritual grace, and advancing in the way of holiness; that so we may employ whatever further portion of life thy wisdom may assign us in the endearing charities of kindred and holy friendship; and exhorting one another to good works, as the day approacheth, we may all pass to that better country, which thou hast promised to those that love thee, through Jesus Christ our Lord. *Amen.*"—Vol. I. pp. 372, 373. (Note.)

To be continued.

THE ESSAYIST.

For the Churchman.

REFLECTIONS ON WEALTH.—NO. IV.

I would not be understood, Messrs. Editors, as advocating the doctrine which is sometimes inculcated, that a man would do right, in the disposition of his property, to deprive his offspring of a portion of the worldly substance which he may have lawfully acquired,—a doctrine as erroneous in principle, as it would be unjust and unnatural in practice. Pushing to extremes, men often make shipwreck of what was undertaken with the purest motives and the best designs. If, in the lawful pursuit of our calling, we are prospered,—if the proper employment of our time and our talents secure to us riches, we have but to observe the divine command, "set not thy heart upon them," and we shall doubtless discover the important secret of knowing how to *use the things of this world as not abusing them:* this would teach us to set a right value upon all things, and to devote all things to their right uses; so that while fulfilling the decree of heaven, in laboring to promote our temporal happiness and doing our duty to ourselves, we should not be unmindful of our duty to our God.

For myself, Messrs. Editors, I would adopt the prayer of the wise man of old, (for a wise man he was) "Give me neither poverty nor riches;" for, if uninfluenced by the spirit of this prayer, we should have nothing to moderate our desire in the obtaining of worldly riches. And while I would cultivate a disposition to make myself contented with that portion of the things of this world which, through lawful means to obtain it, it might please divine providence to bestow upon me, I have often felt the want of a greater abundance, that my charities might be more abundant. In making this declaration, I do not forget that it may cause some to smile, while it may induce others to exclaim, "Frail man, to expose the weakness of his nature thus! thinks he, while censuring others for practices to which we are all inclined, that *he* would not, in like circumstances, tread in their footsteps?" Be this as it may, I can truly affirm, that when I view the gaudy splendors of the world in all their attractive forms, and trace the causes of so great a share of the evils and miseries of life; when I consider what has been, and what must continue to be, the natural effects of a superabundance of wealth; when, in a word, I am led from actual observation to reflect on these things, and, in passing through the streets of your city, (and we are willing to allow, Messrs. Editors, that, in point of religion and good morals, the inhabitants of your city are not behind those of any other,) see with what eagerness men pursue their objects of worldly ambition and gain; to what means they resort for the accomplishment of their ends—and all too, with a constancy and perseverance which would betoken that their eternal destiny is alone involved in the issue,—it is, I repeat it, when these considerations rush upon the mind, that so far from feeling an inward desire to pursue these transient objects, I am disposed rather to esteem them less.

In the language of one of your correspondents on a recent occasion, I have not, Messrs. Editors, "the honor of belonging to the order of God's ministering servants," which circumstance will shield me from the imputation cast upon some, who are oftentimes looked upon with an evil eye, merely on account of the "clerical influence" which it is supposed must, as a matter of course, be exerted in this way. I introduced this subject with no design to pursue it thus far; but have been led into the consideration of topics not unimportant, and the discussion of which to me seemed not inappropriate. If, in wandering from the beaten track, I have touched upon matters not immediately connected with the objects of my calling, though exceptions might be taken as to the *manner*, yet the truth of the *matter* discussed remains the same: the subject claims the serious attention of all, especially those of our own *household of faith.* Religion is every thing or it is nothing: professing the former (as every Christian must do,) we certainly act unwisely when we permit it to cease to be with us *a main object of pursuit;* while the infidel, or the mere man of the world, who may scoff at things sacred or disregard the solemn truth of Jehovah, cannot be accused of inconsistency in his rejection of what the Chistian holds in such low estimation.

If, in what I have said, it may seem that I have designed to present the most unfavorable view of the subject, it will not be inferred, that I suppose there is nothing to be told of a more cheering and encouraging character. Though there is, as there must continue to be, much of evil mixed with the good, there is nevertheless a redeeming spirit among us. The Church is *onward;* her people are rousing themselves to a sense of their danger and their duty; and we are permitted to look forward, with pleasing anticipations, to happy and glorious results. A. L.

R——, Sept. 20, 1831.

MISCELLANY.

From the Methodist Protestant.

A SHORT ARTICLE, SENT TO BE PRINTED.

Mr. Editor,—I believe *that* is your official name—Mr. Editor—In looking over your *excellent* paper—you will not understand me as saying that you might not do better; or, as if you were at the end of your experience—I say, in looking over your paper, I perceive that your readers have had much on the subject of preaching and preachers—qualifications—matter—and perhaps, a little now and then, on manners. Is it not probable that these considerations were incidental to our condition in our elementary state? If the elder branches of the universal church are daily thinking and writing in pastoral epistles, and through their many periodicals, with views to their ministry, surely the discerning writers of our new church may be tolerated in feeling and expressing great concern on these subjects.

Just permit me to ask one question:—If all the just complaints of all evangelical churches could be written, think you that a few volumes would contain them? Ah! say you—complaints of what? I am afraid to tell you. Consider this one question:—Of what Christian church may a minister be, in which he shall be justifiable, in any place, under any circumstances, to permit his personal feelings to exhibit him as a *scold?*

I do not expect you to print your answer. I tell you what I think, and no one should be ashamed to think and say as much—that is to say,—a *scold* in any pulpit is a sorry "spectacle to the world, and to angels, and to men." Some people once complained that they could not have a fair chance of "arguing out" certain principles. This complaint can never come from modern pulpits, where to argue out, is just what every body wants. No one desires the presence of angry and censorious feeling in the preacher. Beside its injustice in pleasing one, and displeasing every other *understanding* in the house, it is an injury to the one pleased by just so much as he is pleased. Better—infinitely better—better for the preacher and people, were a principle of love, Christian love—Christian-weeping pity—a measure of that very pity which wept in the holy Jesus, to accompany all ministers into their pulpits.

When a minister of our Lord and Saviour Jesus Christ comes before a congregation of dying people, to declare the love of God the Father, what have private, personal feelings, of liking and disliking, to do with his duties! Never, no never, let the sacred streams of mercy be polluted by being forced through the channel of unholy passions. Better not preach at all, while any one feels so! 'Tis not the Christian spirit. Christian people had better read at home, or pray at home, than to hear such scolding,—scolding,—scolding!

From the Christian Advocate.

NATIONAL SOCIETIES.

From the commencement of our editorial labors we have stated our objections to those societies in our country which are evidently sectarian in their character and objects, being called *national.* We have objected to them because they thereby assumed a character to which they are not legitimately entitled, and not because any number of Christians have no right to associate together for a good and benevolent object. But we would humbly ask what right, either from the laws of propriety or of church prerogative, a number of individuals have to associate themselves together, and then call their association a national society? What constitutes their nationality? Are they sanctioned by the nation at large? Does the general government patronise them? Or do all the denominations in the country enter into their views, their plans, and objects?

With the exception of the American Colonization Society, we know of no one institution which deserves to be called national from any one of the above reasons. That which comes nearest to the Colonization Society is the American Bible Society. But even this is not patronised by all denominations. The orthodox Friends and the Methodists have each separate Bible societies; and a portion at least of the Protestant Episcopalians do not co-operate in this institution; and the Philadelphia Bible Society chooses to remain independent.

Because we would not coalesce with some of these self-styled *national* societies, a flood of abuse has been poured upon us from various quarters, as though we were enemies to human melioration. We have endeavored to check this stream of abuse as well as we could, believing that the tide of truth would finally bear us up, and carry us along toward the desired haven of peace.

Others, we find, are waking up to this subject. That there has been a sharp controversy going on in the Presbyterian Church for some time past respecting doctrines which have an important bearing, is now pretty generally known. Believing that the New-England theology, as it is called by way of distinction, was making fearful inroads upon the standard doctrines of the Presbyterian Church, some of the friends of those doctrines took the alarm, and have resolved to resist manfully these innovations. To aid in this warfare, as it would seem, the Presbyterian, a weekly religious paper, was established in the city of Philadelphia. Though, as is well known, we differ on some important points of doctrine from the Presbyterian Church, yet we have from the beginning honored the course taken by that paper, in honestly declaring its objects, and in not attempting to draw others to its standard by holding out pretences to a general union under a national banner.

Luther's *opinion of "mutual concessions."*—"If mutual concessions are made, they will take ours largely, more largely, most largely; and make their own sparingly, more sparingly, most sparingly."

DIVISIONS AMONG CHRISTIANS.

There are some who say that the divisions among Christians are divinely ordered, for the advantage of the religion of Christ. To mention no other Scriptural objections to this "notion," as to the origin of schism, we see not how it is to be reconciled with the declaration of St. Paul to the Corinthians—"God is not the author of confusion but of peace, as in all Churches of the saints." Of its practical tendency, a most com-

petent observer, Bishop Middleton, thus speaks, "It should never be forgotten, that, (next to the suspicion that the Europeans are generally destitute of all real religion,) the grand impediment the Gospel has to contend with among idolaters, arises from the multiplicity of shapes under which our *visible* religion presents itself to their notice. Their observation uniformly is, that *they should think much better of Christianity, if there were not quite so many different kinds of it.*" And yet St. Luke records, that the multitude of them that believed were of *one* heart, and of *one* soul.—St. Paul (who had not discovered the advantages, or the divine sanction, of divisions in the Church,) taught that there is *one* body, and *one* Spirit, *one* Lord, *one* faith, *one* baptism, even as there is *one* God and Father of all,—and St. Jude was so old-fashioned as to exhort all Christians to contend earnestly for the faith once delivered to the saints, and to speak of those who separated themselves, as "sensual, having not the Spirit." What short-sighted, narrow-minded men must these same Apostles have been! And how strange in Bishop Middleton to speak of schisms in the body, as impediments to its growth among heathens! But then he was a successor of the Apostles, and, no doubt, inherited their limited views.—*Banner of the Church.*

CHRISTIAN PEACE.

Is there not also a lamentable forgetfulness of that important charge which CHRIST gave to his disciples to *have peace among themselves*, and to regard that peace as the great testimony to the world, that the religion he has given them is the truth, because truth alone can maintain peace among mankind? But how is this observed? *Private judgment* hath been slyly *introduced*, and weakly *admitted*, among Christians, instead of faith; and as faith unites Chrsitians, this must divide them, which it hath effectually done: and the matter is come to that pass, that the principle is now established as a right no longer to be contradicted: a right which justifies every man in his own way: so that schism, once the greatest of sins, is now no sin at all; discord is as good as peace; piety *without unity* is as acceptable to GOD, as piety with unity; and falsehood, if a man fancies it, will serve his purpose as well as truth. With these loose opinions, what must become of Christianity, if men can do as well without it? The old wisdom taught us, that "There is no condemnation to them that are in CHRIST JESUS:" the new-fashioned charity teaches, that there is no condemnation to them that are out of CHRIST JESUS. What can become of the Church, of the priesthood, of the sacraments? They must all be of no value; the levelling divinity has made all professions equally *good;* in consequence of which they must all in the issue be equally *bad;* and the profession of Christianity, so far as man can effect it, be lost in the world.—*Wm. Jones.*

THE HOUSE OF PRAYER.

One great excellency of the house of prayer consists, however, in this, that, in united supplication, we may there entreat the LORD to turn the hardened from the error of their ways, that they may be converted and live. Who knows but that, in answer to our prayers, the LORD may, on Sunday next, turn and shed a blessing upon a profligate or drunkard, who may be misspending those very moments which we shall be there striving in the Spirit to hallow and to sanctify? I dare to say that I shall be alluding to feelings which many, who read this, will understand, when I say that to the widowed mother, the unrequited father, and the deserted wife, who are not attended in that House of GOD by all who should be with them, those prayers and those hopes are full of consolation. They have found, amid their wounded spirit's sufferings, that it has been good for them to be there. O! ye, who, as ye walk to Zion, have no arm of earthly relation to lean upon! may the petitions which you there make for your thoughtless offspring, your backsliding partners, your careless domestics, and your jeering neighbors, be received! May GOD in His mercy listen to the intercessions of His faithful people in behalf of those who do not pray for themselves!

Archdeacon Wix.

SINGING IN FAMILIES.

IT is owing to the neglect of vocal music in the instruction of young people, that we meet with so little singing in *families;* that families in a social manner are so seldom known to enlist their voices harmoniously in a single attempt at vocal music. Now this is wrong, universally so, and deeply to be lamented in every point of view.—For in the first place, family singing, as well as family prayer, is important to keep alive in the heart the sentiments and feeling of piety; to engage the attention of youth especially, to the sentiment which is repeated, and in all cases to promote our growth in grace, and to quicken us individually in the practice of universal righteousness. But again: There is no other way upon earth, as we find from long experience, in which we can secure an *interest*, and preserve habitually our skill, and acquaintance with musical expression. The necessity is perfectly apparent. We must sing at *home;* and in this way, and this only, can we sing with ease and fluency in the house of GOD. And on all these accounts, it was remarked by the venerable President Edwards, (as it was matter of unaffected grief to his heart,) that the church of GOD committed a "great sin," in regarding this subject with so much levity, and not sing his praises devoutly in a family relation and capacity.—*Albany. Tel.*

We are delighted to learn from various sources, that the circulation of simple, familiar melodies, is waking up an interest in families, in favor of singing the praises of GOD *daily*. This result might naturally have been anticipated; and yet we hardly dared to expect so much from such small means. We think it far better that families should attempt to sing in their daily worship, than to neglect this privilege, through any real or supposed deficiency of talent. If the tunes are even bad, and the performance feeble and tasteless, still the singers may perhaps edify themselves and each other, and thus accomplish the design of the institution, so far as private worship is concerned Cultivation is desirable; good music is always preferable to bad; good style possesses its many advantages; yet where these are wanting in a family, it may not be best to wait for them before its members begin to sing. We hesitate not to say, that if only one person is able to sing and he but indifferently, the good work should be prosecuted The Saviour is infinitely worthy; and he should be daily our strength and song, in the house of our pilgrimage. Under this kind of practice, talent would gradually improve, and the spiritual influence of devotional song by degrees be restored to families, and to churches; and to crown all, a race of children would grow up, that could sing almost without exception. It is too late in the day to suppose that a few only of our race could be made singers. The fact is far otherwise, as we have often intimated in reference to countries whose habits are favourable to general cultivation.—*Western Recorder.*

From the Methodist Protestant.

FICTION.

IN this age of strange inventions and stupendous events, it is somewhat surprising, that people should manifest so great delight in listening to the tales of romantic fancy.

In our times, truth is surely surpassing, in deeds of wondrous import, the most extraordinary performances of fiction. What, for instance, in all the romances we have read, can compare, for absorbing interest of character, with the recent revolution in France, or the unexpected resurrection of Poland? Yet, there is a certain class of readers, for whom the wild and vicious deeds of a Paul Clifford, or the fire-side and field-adventures of a rustic Sybrandt, possess more interest, than the wrongs, and persecutions, and arduous struggles, and triumphant deaths of a thousand patriots, immolating themselves gladly for the salvation of their country. The strenuous wrestling of a love-lorn white man and a drunken Indian, will be the delightful theme of our novel readers for months; while the self-sacrificing, unremitting, bloody conflict of the suffering Pole with his iron oppressor, hardly arrests their attention, or at the most elicits but a heartless eulogium. The little griefs of the disappointed Catalina, will break in pieces the heart of the very sensitive fair one; yet shall she look upon the deep, soul-piercing sorrows of the widowed mothers and bereaved daughters of Poland, and not shed a tear over the ruin of their hopes and blight of their affections. Strange, that human nature should be delighted with a dull incident by reason of its fiction, and displeased with the charms of romance, because worn by sober truth. Utterly corrupt must be the taste of that man, who thus eschews the truth, and rolls a lie like a sweet morsel under his tongue.

It is a serious fact, confirmed by increasing experience, that novels are supplanting other works of a more useful character. The luxurious enchantment thrown about them, has established them in popular favor, by casting in the shade the pleasures of sober reading. We regret that the names of some gifted authors have given a reputation to this kind of writing, which, though factitious, is nevertheless imposing and attractive. Hence the swarms of would-be authors, who, with a little ambition and less judgment, are starting forth as competitors in the race for novel-popularity. Praises are showered thickly upon the heads of Scott and Cooper, and may *they* not also hope to catch some of the droppings?

Writers, in other provinces of literature, seeing the world run mad after novels, have little heart to hand forth their thoughts to the people. For what will be their reward? A yawning eulogium, or a dusty shelf for their productions. Hence, the Muse of Poetry is but seldom wooed even by her favorite sons. History reckons but few authors, and as few readers. Philosophy, no matter in what mood or vesture, is a companion too grave and prosing for our romance-ravished fashionables. Her acquaintance is chiefly courted by a few choice spirits, who deem the study of the works of Infinite Wisdom, immeasurably transcends in excellency, the contemplation of the cobweb fancies spun from the sickly brain of some fiction-wildered novelist. Law and medicine are not so much attended to, for the intellectual advantages and delights they afford, as for the facilities they furnish for the obtaining of a livelihood. Light and grave moral essays, such as flowed from the elegant pen of an Addison, would be pronounced insipid, sleepy compositions, by the vitiated taste of the day. In fact, too many of what profess to be literary periodicals, are glutted with tales of heroes, whose originals nature would have scorned to create, and of incidents worn thread-bare and ragged by oft-repeated use.

Without subjecting ourselves to the charge of puritanical fastidiousness, we may say, incalculable is the injury wrought by novels. Is there any thing in the fashionable novels, fitted to build up the higher faculties of the soul? To induce firmness, and boldness, and masculinity of character, either in individuals or a nation? By no means. They are generally so contrived as to please the palate of an effeminate curiosity, tickle a childish taste for the wonderful, or pander to some of the meaner propensities of the soul. They enfeeble the mind, by producing neglect of reflection. Who ever yet stopped to reflect at the end of the first volume of Rob Roy? They excite ambition, disproportionate to the infatuated reader's abilities; and hopes, incompatible with his circumstances. Will he not, therefore, be unhappy—miserably unhappy? They give a person a distaste to the real world, and false ideas of its character. Is this fitting them to act their parts well and pleasantly on the stage of life? Will not capricious conduct, and ennui, and morose, thick-lipped, man-hating melancholy be the results?

That fiction subserves the purposes of truth, is too frequently a fable. In most romances, the strongest philosophy, with an insensibility incapable of being diverted by the loveliest scenes pictured about it by fancy's pencil, can scarcely throw off the mountain of fiction under which truth is buried. And, when thus delved out and brought to light, what is such truth frequently, but some frivolous maxim or truism, hardly worth the finding? And as for the moral of a novel, who thinks upon it when the catastrophe is over? When the whole soul is glowing with the red hot passions of wrath and indignation, or flowing in floods of sympathy and pity, a moral—a cold, an insignificant moral is like a drop of water in a fiery furnace, or a bubble on the raging wave;—it is gone in the twinkling of an eye, and trace, there is none.

COMMUNICATIONS.

For the Churchman.

BENEFIT OF CIRCULATING GOOD BOOKS.

A MINISTER of the Methodist denomination, in a communication inserted in a late number of the Christian Advocate, addressed to the conductors of the Methodist Book Concern, enumerates, among others, the following advantages to be derived from having in his hands, or accessible to him, the publications of that establishment. The usefulness of the Episcopal Press would be not a little promoted, were the spirit and views of the writer of the remarks which follow, more common. A FRIEND OF THE PRESS.

"If I have them [your publications] always on hand, I can supply them, when called for, immediately, and embrace the next convenient opportunity for obtaining one.

"By keeping them on hand, I can, when my brethren visit me, show and recommend to them these excellent works;—and when in the discharge of my pastoral duties, I visit them, I can take a book with me for my own perusal in a leisure hour, and thus frequently dispose of it before my return, in families to whom it may prove a lasting benefit.

"If it be the will of the LORD that the righteous shall be had in everlasting remembrance, then by spreading the journals and lives of those who have shone with distinguished lustre as stars of the first magnitude in the Christian Church, I am made the honored instrument of accomplishing the Divine will.

"By this course, I may be made instrumental in accomplishing more good than would be otherwise possible. As a Methodist, and especially as a Methodist minister, I am sacredly bound to do all possible good of every kind, in every justifiable way. Now, although I endeavor to preach the truth as it is in JESUS, and do not designedly shun to declare the whole counsel of GOD, I sometimes mourn to see but little or no fruit of my labor. Under such circumstances, if I circulate valuable books, in which are recorded the lives of those who have been eminently pious, and singularly successful in winning souls to JESUS, it might be possible that, while all my admonitions, exhortations, and entreaties prove in vain,—these,—"being dead" may "yet speak" to the heart.

"In conclusion permit me to say that, while open irreligion and secret infidelity, masked under the specious veil of a Christian profession, are combining their efforts to check the progress of Scriptural holiness through these lands, it is my ardent wish that those now glorified [blessed] witnesses of pure, experimental, and practical Christianity, may be permitted from your press to speak in every city, town, and village, through the whole length and breadth of our widely extended country. Let every Methodist minister do his duty and they *will.*"

For the Churchman.

MESSRS. EDITORS,—The following extract from an interesting letter in the last number of the Christian Observer, is not perhaps less applicable to our own busy city than to London. Certainly the caution it contains well deserves the serious consideration of some individuals with whom we are acquainted. *Work* FAIRLY *and work* LONG, should be the motto of every man engaged in intellectual labor. We cannot consider it working *fairly*, to work both day and night, when each has its appropriate share in the functions of our compound system, and the night may as justly claim its rest as the day its labor. Nor is it working *fairly*, to consume the physical and intellectual energies in a partial application to some segregated portion of our allotted task, exhausting in one effort what would produce a far greater amount of good, if evenly spread over the period of a life-time. Certainly he will not work *long*, who works faster than his physical constitution will allow, and improvidently consumes the stamina of life in lavish expenditures of time, and health, and spirits on the present.

CLERICUS.

I wish that you, or some other philosopher and divine equal to the task, would issue a caution and point out a remedy in reference to that habitual over-excitement which, rather perhaps than climate, or any other circumstance, so often renders a metropolis a deathful residence. If a man thinks, and speaks, and walks, and reads, and does every thing else just twice as hard in London as he does in the country, is he to wonder that he lives only half as long? He may say, that in the result he lives as usefully; but surely there is a just medium, though few persons discover it. Some waste life in doing nothing; others exhaust it with doing too much. I fear you, my friend, are of the latter order. But beware; the Church cannot spare, the world ought not to be deprived of one hour of so valued a life. Why will men breathe oxygen all the year? Many of our statesmen, and busy lawyers, and merchants, would kill themselves sooner than they do, if they did not devote a few weeks now and then to loading guns, and holding dialogues with pointers. They might, however, manage much better than this; for, in the first place, they might without reproach habitually work six days instead of seven, giving GOD his own day, and finding repose in its delightful yet tranquil duties; and this alone would add years to their life; and when they occasionally wished for a cushion for their minds, they might find rural occupations quite as soothing, quite as healthful, and to the full as useful, as the slaying of birds and the pursuit of hares. Mr. Fox, after his threefold toils of drinking, gambling, and legislating, would lie for hours under a tree at St. Ann's hill, till he exulted that the blackbirds were not afraid of him. Thus stretching his listless length, he recovered the tone of his mind; but the excess and the vacuity were both blameworthy; for human life was not meant to be passed between inordinate excitement and indolent repose. With a well-regulated mind and self-denying habits, a man may work fairly and work long; but the mischief to persons of ill-judged ardor is, that they over-work themselves till they are obliged to make holiday; and then lose in necessary indolence more than the time they saved by impatience.

THE CONSECRATION.

IT was on the evening of the blessed day of rest,—the spring had advanced so far, as to render a close room comfortable without a fire. Mr. ——, a young housekeeper and his family, consisting only of his wife, a relative or two, and a friend a visiter, had not long occupied their first residence. It was a convenient building of two stories and moderate size, with neatly finished apartments in the basement, occupied as family rooms. "Sarah," said my friend to Mrs. ——, as having just risen from the tea table, the family stood grouped in conversation at the windows of the basement on, Sunday evening,—"Sarah, let us consecrate the good gifts of GOD in our new dwellling, and *it* too, this evening, to Him who has so undeservedly blessed us; so we may hope for the continuance of his blessings and his presence in our home." He led the way to the parlor which before had scarcely been entered by the family, and all willingly followed. The rooms, for folding doors divided the apartments, were well, though not superbly or extravagantly, furnished, and a new and pleasant toned piano forte, upon which my friend was a good performer, made a part of their furniture. Mr. ——, as soon as all were seated, sitting himself at a small table at the side of the room, opened the BLESSED WORD. The portion which he selected to read on this occasion—his choice may seem singular—was Romans xiv. Having read it throughout, he proceeded to repeat it in brief portions with comments. He dwelt first on the topic of *exclusive individual accountability* for all the acts of our lives, and all the gifts of whatever kind bestowed upon us, and upon the duties flowing from this doctrine, of constant watchfulness, and lively gratitude and self-devotion,—and on the other hand, a studious abstinence from all censure, or even notice of the decisions of each other upon points of conduct in themselves indifferent, and receiving their character from the disposition and motive. That GOD's bounties might be cheerfully partaken of by one, and sparingly received by another, while emotions of love and gratitude to GOD, might dwell alike in the heart of each.

The next topic to which he directed our attention, was the duty of a constant reference in our mode of life,—the ordering of our household,—furnishing our tables—entertaining our friends—the employment and distribution of our time,—to *the influence of our conduct* upon the members of our own families, and those *out of* our families, who might justly look up to us as their examples,—whom *our* mode of life might render happy and contented with their own, or discontented, envious, and miserable. He spoke of the guilt of "destroying him by our meat, for whom CHRIST died," and of the security and delight which would be found in the constant recollection "that the kingdom of GOD,"—the possession of the blessings of the Gospel, consisted not in the enjoyment of meat and drink, but of the better gifts of "righteousness," "a conscience void of offence"—"peace," an inward sense of pardon; and "joy in the HOLY GHOST,"—the sweet possession of the controlling and comforting influences and presence of the Spirit of GOD. He concluded by briefly impressing this exhortation of the 19th verse,—"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

I do not know that all were pleased, nor can I say how far any were profited by this domestic lecture, but my friend had done his duty, and will no doubt derive from it a blessing. The usual family prayers, and the singing of a number of our hymns, with the accompaniment of the piano forte closed the evening, and each retired to his own apartment. IGNOTUS.

Selected for the Churchman.

From the (London) Cottager's Visitor.

MESSRS. EDITORS,—The following remarks from a very valuable though humble foreign periodical, have struck me as suited remarkably to the state of things among us, as well as most plain, just, and pious. May I ask for them a place in the columns of the Churchman?

June, 1831. Yours, &c., H. N.

ON BAPTISM.

WE have many articles sent us on the Sacrament of Baptism, expressing opinions so very different on the subject, that if we were to print them all, we should display before our readers a grand controversy between persons who had not the least expectation of being engaged in such a contest.

And yet if the real opinion of these writers were understood, it would, perhaps, be found, that there was less difference between them than at first sight there appears to be.

1. One person declares that, "there is a set of people who believe, that when a child is baptized it is regenerated, born again, and so made one of GOD'S people: whereas, regeneration, or the new birth is, in truth, a spiritual work; it is the work of the HOLY SPIRIT, turning the heart to the love and service of GOD; and that this cannot be supposed to be done at baptism, because almost all the people we see are baptized, and yet very few of them are truly spiritual, regenerated Christians!"

2. Another person tells us, "that there is a set of people who despise baptism,—deny the presence of GOD in that sacrament,—will not hear of the regenerating power of the SPIRIT of GOD, accompanying the waters of baptism; and consider the work of regeneration as something taking place after baptism,—quite unconnected with the water, though in Scripture we find that the *water* and the SPIRIT are mentioned together,—that a Christian is to be born of *water* and of the HOLY GHOST."

Now as we have always endeavored to adhere to the declaration which we made at the commencement of our work, viz. to avoid controversy, we have kept back most of the letters we have received on this subject; and we do not now intend to enter into a labored discussion of the different opinions expressed above. We would rather put in a word to show, that if these two sets of writers were fully acquainted with the sentiments of those whom they consider as their opponents, they would find they come much nearer to one another than they imagined. We believe that the writer of the first statement has expressed what he really supposed to be the opinion of his opponent. Now, *we* think, that though there are some persons who express such sentiments as he has put down, yet that those who speak of baptismal regeneration, do by no means believe that every baptized person is *regenerated*, in the sense in which the word is here understood; they believe that the child is admitted into the visible Church, and in this sense, made one of GOD'S people,—that CHRIST ordained the Sacrament of Baptism, and that water is used according to His institution, and that therefore the blessing of GOD'S SPIRIT may, in answer to the prayers of those who are present, be expected to accompany the work; but still they know that there must be Christian education, diligent prayer, studying the Scriptures, and hearing the preaching of GOD'S Word. And that, indeed, *all* means must be used to invite the constant aid of the HOLY SPIRIT to sanctify the heart, and to renew it daily to the service of GOD; and that, if these means are neglected, and therefore no fruits of the SPIRIT appear, there is no expectation at all that the child will be saved, merely because it has been baptized.

The writer of the second statement, no doubt, has expressed his own honest opinion; but an impartial observer would be disposed to say, that those who are accused of despising baptism have not been fairly dealt by; on the contrary, they greatly respect the rite of baptism, and consider it as a sacrament ordained by CHRIST, and that they attach the utmost solemnity to it;—but that they see so many persons depending on the mere ceremony of baptism, considering the mere administration of the sacrament sufficient, without ever thinking it necessary to inquire whether the baptized person has a truly devout, and holy, and regenerate heart,—so common, they say, is this error, that they deem it of the highest importance to be constantly asking whether the *heart* is really influenced by the SPIRIT of GOD.

Now if these two sorts of persons really understood one another, how much controversy and bitterness of feeling* would be prevented! If both would apply all their energy and zeal towards promoting that good work in the heart of man, which should lead him to the love and service of GOD, there would be no bitterness of dispute, whether this should be called regeneration or renovation; or whether it began at the time of baptism, or at some later period. The question then would be, "*is* the heart under the influence of the Divine SPIRIT? Have we reason, from our conduct, to believe that it is so?"—The importance of knowing this truth is far greater than the question as to the time when the good work began, or whether it was begun by some strong sudden impulse, or whether it had been growing by a slow and gradual process.

There will be no place for angry feelings on these points, when there is a real desire in the heart for the promotion of the religion of CHRIST.

* We in this country have not such loud complaints to make on the score of heated controversy,—and it is believed that all *are* not only inclining rapidly to the point so properly wished to be attained by this writer,—but are also agreed, in the main, as to the adoption in distinct senses, of the terms "regenerated" and "renewed,"—"regeneration" and "renovation."

H. N.

THE CHURCHMAN.
SATURDAY, OCTOBER 8, 1831.

TO CORRESPONDENTS.—We have been gratified and affected by the verses of "H. H. R." We are deceived if he have not the true vein of poesy in him. But his effusions must receive more elaboration before they are presented to the public.

The verses of "Omikron" are not omitted from any undervaluation of their truly excellent and pious sentiments.

"D." is unavoidably deferred until our next.

CONVENTION OF MASSACHUSETTS.—The Convention of this diocese was held, as we learn from the Banner of the Church, at Salem, on the 28th ult. Its proceedings will be given in detail in our next.

KENYON COLLEGE.—A notice of the condition of this institution, and of the arrangements which have been made for the uninterrupted continuance of its operations, will appear in our next.

A FRIEND OF MISSIONS, (at Catskill, we guess,) has not observed the notes which have been uniformly appended to the acknowledgments published in our paper by the Treasurer of the New-York Green Bay Mission Fund, Mr. James Swords, requesting all donations for the use of the Mission to be forwarded to him, at No. 127 Broadway, in this city.

THE GAMBIER OBSERVER.—The editorial conduct of this paper has, as we learn from the last number, been committed to the Rev. M. T. C. Wing, of Boardman, Ohio. Its dress is to be improved, and its size somewhat increased.

A NEW Church at Cold Spring, on Long Island, by the name of St. Thomas' Church, was organized on Tuesday last, by the Rev. Mr. Bayard. There is a prospect of a flourishing congregation at this place. The wardens and vestry have determined to erect a church edifice; and eight hundred and fifty dollars are subscribed towards this object.

CHURCH AT FAYETTEVILLE.—We scarcely deem it necessary—though it may be so—to direct the attention of the readers of the Churchman to the Appeal upon our next page. The success of Mr. Buxton in his certainly not *pleasant* applications, has been, we are happy to learn, such as it *should* have been,—in general, he has been received with a spirit becoming the members of a household and family, called to the succor and relief of their afflicted brethren. Individual applications are to be made by the Rev. Mr. B.: this is well; and we trust that each individual called upon, however small may be the contribution which he shall feel able to make, may give *something*,—and *so give* as to free from all unpleasantness the duty of solicitation.

CONVENTION.—The sittings of the Convention of this diocese commenced on Thursday. Divine service was held in Trinity Church, the Rev. Dr. Lyell reading the service, and the Rev. Mr. Prentiss, of Catskill, the lessons (Isaiah lx. and 1 Cor. xii.) The Bishop then delivered a Primary charge, exhibiting the bearing of the principles distinctive of the Protestant Episcopal Church, as regards the use and value of creeds and confessions of faith, the forms of worship, and the preservation of a ministry in three orders, on the duty of its members, and more especially its ministers. The admission of the Rev. Chauncy Colton, Deacon, officiating minister of St. Paul's Church, Rochester, to the holy order of Priests, succeeded,—the Rev. Charles P. M'Ilvaine, of Brooklyn, presenting the candidate, and the Rev. Dr. Lyell, Rev. Mr. Prentiss, and Rev. Mr. Fuller, of Rensselaerville, assisting in the imposition of hands. The Litany was read by the Rt. Rev. Dr. Ives, of North Carolina, and the ante-communion service by the Rt. Rev. Dr. Moore of Virginia. Bishop Onderdonk was assisted in the administration of the communion by his episcopal brethren, and by the Rev. Mr. Fuller.

Immediately after the conclusion of the services, the Convention was called to order by the Bishop. Bishop Ives was invited to attend its sittings by a vote of the body. The Rev. Pierre A. Proal was chosen Secretary *pro tempore*, and the Convention organized; 75 clergymen, and 105 lay delegates, answering to their names. The Rev. William R. Whittingham was appointed Secretary, the Rev. Benjamin I. Haight, Assistant Secretary, and Mr. Floyd Smith, Treasurer.—After the appointment of the customary committees, the Convention adjourned until 9 A. M. on Friday.

CITY MISSION.—We call the attention of the members and friends of the association, lately formed, for the furtherance of the good work of preaching the Gospel to the poor of our vast city, to the notice of an adjourned meeting, to be held on Thursday evening, the 13th instant.

CELEBRATION OF RELIGIOUS ANNIVERSARIES.—Each year seems to give to these celebrations, on the evening of the first day of our annual Ecclesiastical Convention, new and increasing interest. A large and attentive congregation, nearly filling St. John's Chapel, listened with evident interest and gratification, on Thursday evening last, to the reports and accompanying appeals then made from and in behalf of the religious Societies connected with the Church in our city. The 22d annual Report of the N. Y. Protestant Episcopal Tract Society was read by the Rev. Benjamin I. Haight. Acceptance and resolutions moved, with remarks, by Rev. J. V. Van Ingen.

The sixteenth annual Report of the New-York Auxiliary Bible and Common Prayer-Book Society, was read by Aaron O. Dayton, Esq. Acceptance and resolutions moved, with a brief but appropriate address, by Jacob R. Van Rensselaer, Esq.

The fifteenth annual Report of the New-York Protestant Episcopal Missionary Society was read by Mr. Floyd Smith. After an animated and forcible address by the Rev. Mr. Richmond, on motion of that gentleman, the report was accepted.

The third annual Report of the New-York Protestant Episcopal Press was read by the Rev. W. R. Whittingham; and its acceptance moved by the Rev. B. G. Noble, after an address by that gentleman, exhibiting the power and influence of the press, and the peculiar claims of the Institution for which he appealed, upon the patronage and confidence of Churchmen.

The congregation on this occasion was much larger than we have ever witnessed at any former anniversary celebration. This token of increased interest in the concerns of the religious Societies of our Church cannot but be gratifying to their respective Boards of Managers, and will, we doubt not, tend much to encourage them in their labors of love.

The engagements of the evening were preceded and closed by devotions, conducted by the Rt. Rev. President of these societies, Bishop Onderdonk. All must have observed the animation and fervor with which the congregation united, with scarcely a silent voice, in the noble Hymn—the 25th in our selection,—"I love thy king-

dom! Lord!" That the blessing of God may still be with these institutions, enabling them each year to exhibit increased and increasing efficiency,—with their conductors, sanctifying them *in* their work,—is our humble prayer.

Zion Church, Little Neck.—We regret that our article respecting this church should have been misunderstood. It was far from our intention to lessen the eminence of Mr. Van Zandt's *noble* bounty. We did but wish to claim for *other* similar acts their due share in the praise awarded this. *Similar*, we now say, in a *qualified sense*; for a friend assures us that Bishop Hobart, in his sermon at the consecration of the Church, declared Mr. Van Zandt's proceeding to have been the first of the kind in America. He, unquestionably, would have been aware if any previous instance had existed.

Bishop Chase's Resignation.—When our last number went to press, the Ohio papers containing the proceedings of the convention of that diocese, had not come to hand. We have since been favored with the Gambier Observer of the 16th ult. from which we extract an account apparently official; as also with a number of the Mount Vernon Gazette, containing a full and seemingly impartial statement of the whole train of causes which led to Bishop Chase's strange proceeding. We cannot find room for the whole, nor do we think a full discussion of matter so remote from the sphere of the great majority of our readers would at all conduce to edification. We prefer to extract the following temperate, and to the best of our judgment, correct account from the Journal of Commerce, to which paper it was furnished by a correspondent under date of Gambier, Ohio, Sept. 12th:—

"Before this reaches you, you will probably have heard of the resignation of Bishop Chase, of his office as Bishop of the Diocese, as well as President of Kenyon College, and of the appointment of the Rev. C. P. M'Ilvaine, of your state, as his successor, by the unanimous vote of the Convention. As this event will probably excite much surprise in the city of New-York, I will give you, in a few words, a statement of the causes which have led to it. Ever since the first organization of this Institution, the Bishop has contended that, by virtue of his office as Bishop of the Diocese, he possessed the right of directing and managing its concerns, both temporal and literary, agreeably to the dictates of his own judgment; although, by the Constitution of the Theological Seminary, of which the College is a branch, as well as by the Act of incorporation granted by the Legislature, this authority was exclusively vested in a Board of Trustees, to be elected triennially by the Convention of the Diocese. Acting on this principle, the Bishop purchased the land on which the College has been erected, directed the erection of the buildings, appointed the Professors, regulated their salaries, and performed all the acts which seemed in his opinion to be necessary for the government of the Institution, without consultation either with the Convention or with the Trustees, and frequently in contravention to their express opinions. The acknowledged fact, that it was owing to his almost unaided exertions, that the Institution owed its existence, and that whenever he erred it was owing to excess of zeal for the prosperity of the chief object of his solicitude, induced the Convention and the Trustees to concur with his views, and ratify his proceedings, so long as it could be done with safety. But it was soon ascertained that the powers which he claimed and exercised, would, if not timely checked by the constitutional authority, ultimately ruin the fair fabric which he was endeavoring to erect. *

* * *

In order to prevent so deplorable and irreparable a calamity, and at the same time, if possible, to satisfy the reasonable wishes of the Bishop, the subject was immediately taken up by the Convention, who ordered the Board of Trustees, in whom they declared the authority to be vested, to prepare a code of laws for the government of the Institution, when the Bishop, finding that the Convention claimed the right through the Trustees, of defining the limits of his powers, immediately resigned all his offices, whether with the hope that it would induce the Convention to retract their steps, or from conscientious motives, I shall not pretend to say. A resolution was immediately set on foot by the Convention, for the purpose of accommodating matters—every one being anxious that the Bishop should continue in the exercise of his functions, as Diocesan, although his continuance at the head of the Institution did not appear desirable. But he would listen to no argument; and declared that unless he was permitted to exercise patriarchal authority over the Institution, and all those connected with it, he would retire from the Episcopate. It then became the duty of the Convention to decide between the pretensions of the Bishop and what they deemed the paramount interest of the Institution. The resignation was accepted, and the Rev. Mr. M'Ilvaine elected to fill the vacancy.—On every question connected with the subject, the vote was unanimous. The Rev. Mr. Sparrow, Milnor Professor, has been appointed to preside temporarily over the Institution, and a gentleman from Chilicothe to the charge of its temporal concerns. He is to be assisted by four gentlemen, two of the Clergy, and two of the Laity; and all the arrangements necessary to insure its success, have been adopted, much to the satisfaction of the Professors, the students, and the public generally, so far as my information extends.

Religious Bulletins.—In our last, we entered a protest against one class of these pestilent novelties. We now extract from the 'Christian Sentinel' (published at Three-Rivers, U. C.) an exposure of an attempt at misrepresentation (*mystification*, we believe, is a fashionable name for the practice) only to be paralleled by that of the Delaware County agent.

"We beg leave to call the attention of our readers to the strange and singular documents given with the communication below. We have ourselves read them with an uncommon degree of surprise, and cannot doubt that it will equally surprise others. We did not think that there were men in America possessed of common information, who could be so singularly ignorant of this country as the persons whose names appear in the documents, might seem to be from their contents. And one might almost be tempted to say to them as Job said to his friends, "No doubt ye are the men, and wisdom shall die with you," as they appear to arrogate to themselves an *exclusive* claim of being Christians, or not to know that Christianity exists in these provinces, except among a very few of their own sect. But let the reader examine for himself, and make what he can of it."

To the Editor of the Christian Sentinel.

Rev. Sir,—Enclosed I transmit for insertion in the columns of the Christian Sentinel, an article which I copied out of the New-York Observer, of August 13th last, the perusal of which filled me with astonishment. Can it be, said I to myself, that these things are so? Is it not a wild dream of the fancy that has seized my mind, and deceived my eyes? But no, it is no optical delusion in regard to my self, for here it is in good plain print, on a fine large sheet of newspaper, and is in truth, *a real document*, whether there is delusion and deception connected with it or not, elsewhere.

Permit me to make a very few remarks upon this strange piece of intelligence. There are several things which this document takes for granted, and which I shall take the liberty of noticing.

1st. That "that the province of Upper Canada is a great moral waste, inhabited by civilized men and *nominal* Christians," therefore we are in the great majority, little better than the heathens and idolaters.

2d. That our numerous missionaries, sent us by the benevolence of our friends and relations in Great Britain, do not teach us Christianity; that our heaven-born public services are, I know not what, and that both the missionaries and ourselves need to be converted to the Christian faith, by the Christian enterprise of the sect of the Presbyterians in the United States.

3d. That as their project is almost "*the only hope* of the province, as regards the means of grace in their *purity, permanency, and general diffusion*;" they, of course, expect our *unchristian* missionaries and congregations to go to them, and draw the pure water of life from their wells of salvation. This is more than modest in them.—But yet, as to the *purity* and *permanency* of the Gospel they are about to send us, I must be allowed to entertain strong suspicions and misgivings. A portion of its purity I am afraid, consists in the falsifications of our Church tracts, in speaking all manner of evil of our Church, and our services; and in an endless variety of low and degrading devices to cry down the Church among themselves, and persecute her with the most unchristian and unfair oppression. And, I assure you, I do not wish to see them threatening us with eternal misery, with their watches in their hands, if within "*five minutes*" we do not as they bid us. As to the *permanency* of the means they desire to make over to us, I can have no confidence in it, when I see themselves so much "given to change." They are now on the point of breaking up into hostile factions among themselves, if we may credit their own religious newspapers. So I think they had better become "stablished, strengthened, settled" at home, before they attempt giving "permanency" to our ecclesiastical affairs. And I may say to them on this occasion, "Physician, heal thyself."

4th. That these charitable neighbors would persuade us that nearly our entire population is composed of American citizens, "*their children and their own flesh and blood*;" that we have no institutions but what we brought with us from the United States, and that we would rejoice in having our claims to their sympathy most completely answered. Now this is matter of such manifest miscalculation, that I am inclined to regard it as a studied and deliberate misrepresentation; because none of the parties concerned can be ignorant of the vast influx for many years, of British emigrants into this province, nor of the fact that we have institutions for which we are indebted to them—no, in nothing; though I am afraid there have been too large importations of *some* descriptions from them for the peace and prosperity of the country. And I would remark that the whole of this document is justly chargeable on the party which expects to "suck no small advantage" out of this bundle of misrepresentation, slander, and insult, for such indeed it is in reality. They have given their names to the transaction, and they must abide by the consequences.

5th. It is well enough known that the sect of the Presbyterians in the States, is more than suspected of aiming, *as a religious body*, at an ascendency and mastery in politics. Now to my apprehension, the paper which I enclose to you for insertion in the Sentinel, has every appearance of being *designed* to effect a political revolution in this country, and bring it under the power of the Presbyterians in the United States. I may possibly be wrong in this part of my estimate; but in truth, I see not how any one else can avoid the conviction that forces itself upon my mind.

In Lower Canada there are four established Churches: Episcopacy, Romanism, and Presbyterianism, as originating from the Church of Scotland, have state patronage; and Wesleyan ministers keeping registers of marriages, births, and deaths, are thus far civil officers.

In Upper Canada, Episcopalians, Romanists, and the ministers connected with the Church of Scotland, receive pay of Government.

In addition to these, ordained ministers of Lutherans, Presbyterians, Congregationalists, Baptists, Independents, Methodists, Mennonists, Tunkards, or Moravians, are authorized to solemnize matrimony, and such solemnization is valid in law.

We have not room for the insertion of the offensive documents entire. The "Appeal of the United Presbytery of Upper Canada," contains little or nothing objectionable. It expresses a wish, sufficiently natural, for the advancement of the Presbyterian interest in the Canadas; and a belief, equally natural, that by such an advancement, the prosperity of religion in the province would be materially subserved. But it was accompanied, in the N. Y. Observer, by a pair of manifestoes, signed "Samuel H. Cox" and "W. C. Brownlee," and by an editorial postcript. Dr. Cox "considers it his duty to say" that,

"The province of Upper Canada is a great moral waste, conterminous to our own territories, and inhabited by civilized men and nominal Christians":—and that it is his

"Deliberate opinion, that this effort of the United Presbytery is a laudable one; and, under God, the best, and comparatively, *the only hope* of the province, as it regards the means of grace, in their purity, permanency, and general diffusion."

Dr. Brownlee affirms that

"Upper Canada is a great and moral waste: and what can be more important to the cultivation of that waste, and the making it a fruitful field, under the blessing of God, than a faithful Gospel ministry? And how can Upper Canada have such a ministry without a [Presbyterian?] Theological Seminary? To obtain funds towards this, is the object of Mr. Cory's visit.

"And as a great portion of the settlers in that part of Canada, is from our States, surely our American Christians will feel deeply for their children, and their own flesh and blood."

The Editor of the 'Observer' closes all with the following assertions, among others:

"The population [of U. C.] is at present almost wholly of emigrants from the United States, who are as favorably disposed towards our literary and religious institutions, as our western population generally, and their claim upon the old states for aid is, perhaps, equally great.

"It is certain, that if Upper Canada is to be supplied *with evangelical ministers*, it cannot be done in any way so economically, so surely, and so satisfactorily, as by encouraging its inhabitants to erect [Presbyterian?] institutions on their own soil, for the education of their pious young men."

We have italicized a phrase in the last extract. It harmonizes admirably with an enumeration of *evangelical churches*, lately made in one of our city pulpits, in which the Episcopal Church was forgotten.

The Church in Alabama.—The following interesting communication, addressed to a clergyman of this diocese, we are happy in being able to present to our readers. Its appeals are but the echo to the earnest call from Tennessee, and indeed from every portion of our beloved Church.

Tuscaloosa, (Alab.) Aug. 29, 1831.

Rev. and Dear Sir,—You will doubtless recollect when I first contemplated a visit to this state, agreeably to the wishes of our mutual friend and brother, the Right Rev. Bishop Brownell, it was suggested to me at Mobile, that in all probability a respectable congregation might be raised in the village of Greensborough, in this state; and Dr. Robert Withers, a resident of that place, whom you had the pleasure to see at Mobile, seemed highly favorable to such a design.

Since my residence in this place, which has been now nearly eighteen months, I have statedly visited the good people of Greensborough, preached once a month, and occasionally administered to them the sacraments of Baptism and the Supper of the Lord. I have within a few days returned from a visit to that place, where I have been not a little gratified at the bright prospects which are opening for the future stability and success of our beloved Church. In my visits to Greensborough during the first year after my arrival, I began to fear that but little good would be effected towards the establishment of our favored Communion. Innumerable circumstances combined to cast an unfavorable aspect on the limited and feeble exertions then used. The very few families allied to the faith and worship of the Church,—the uncertainty of their assembling together at the usual appointments for divine service, from the severity of an inclement season, together with the bad state of the roads,—the want of a suitable place for public worship,—the cheerless consideration that but little or no impression could be made on the hearts and minds of the people in that section of country, from the irregular and uncertain occasions which called them together,—and above all, the strong prejudices which then existed against the forms and services of the Church,—all conspired to induce the belief that the period had not yet arrived 'when God should arise' and have mercy upon this portion of our Zion,—that the 'set time had not yet come.'

By the divine blessing, however, I was encouraged to proceed. I remembered those faithful promises of God, which had been fully realized on former occasions, and had gained some little from past experience in those parts of our newly settled country where I had formerly labored. I soon found that those who at first seemed disposed to lightly regard the services of the Church, and who were inclined to consider them as spiritless and unmeaning, upon a better acquaintance with their scriptural character, and their holy language, soon dismissed their prejudices, and joined in their devotions of prayer and praise. Many who at that period knew but little of the Prayer-Book soon commenced, after having heard its language, inquiries as to its origin, its matter, and its solemn and appropriate forms. The result was, that they soon affixed a value to its character far above what their imperfect estimate of its worth had at first sight decreed.

Many who were once its decided enemies, have now become its most faithful friends, and its most powerful advocates,—use it in their families, and fervently respond its devout language in the interesting services of the sanctuary. On Sunday morning, the 21st of the present month, I preached in the Female Academy, in the town of Greensborough, and with feelings which I cannot describe. I contrasted the then appearances, and the congregation then present, with the period and occasion which eighteen months ago summoned, for the first time, the few friends of our Church in that section of country, to the affecting services of our Morning Prayer. It was then that but a few were assembled, and they were considered, in the language of the Psalmist, as "strangers in the land." Then but two or three inarticulate voices were heard in the responses and prayers of the Morning Service. In the present instance, many voices distinctly and audibly proclaimed the beauty and solemnity of the service; and the hearts and minds of the congregation appeared deeply engaged,—their devotions absorbed, and their affections warmed by the fervid and awakening petitions of our Liturgy.

On the following day, a meeting of the Vestry was held, and measures adopted for the speedy erection of a neat and commodious church edifice. Sufficient funds have been raised to enclose the building for worship, and it is expected that the corner-stone will be laid some time early in next month. A committee was at the same time appointed to contract for, and superintend the work of the building; and a member of the Vestry residing in Greensborough has generously made a donation of a very eligible lot of ground for the site of the Church. In addition to these preliminaries, a committee of correspondence was also appointed to address a communication to the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, on the subject of sending to Greensborough, immediately, a minister, of prudence, piety, and useful talents.

It is for the accomplishment of this object that I now address you, and fervently call upon you,—upon the clergy of our Church generally,—and particularly on the Executive Committee of the Domestic and Foreign Missionary Society of our Church, to take this matter into serious consideration. Let it be remembered, my dear sir, that I have for the last eighteen months transcended the obligations of duty to my own immediate congregation at Tuscaloosa, and performed Missionary labors at Greensborough and elsewhere in this state, without any reward save that which has been silently conveyed into my own heart, by the consciousness of that motive which should actuate every servant of God; and that I have in these services been graciously sustained by that Divine favor which I would humbly hope has attended my feeble efforts to honor His name, and to extend the Church and the religion of my Divine Master. I can no longer be unjust to my own immediate charge, and my limited income will not justify my incurring the expenses usually attendant on such journeys. Something must be done for this interesting branch of our common household. A clergyman of devoted zeal, prudent in his intercourse with the people, of good talents, sound in the principles of the Church, and above all, possessing the Christian endowments of piety, meekness, and conciliating manners, would in a very short period raise up, (under the divine assistance) a flourishing and interesting congregation in this place.

I cannot sufficiently impress on you, my dear sir, and upon my brethren of the clergy at large, the great necessity which here exists for the services of a clergyman of our Church, and the happy consequences which would be likely to attend his useful labors.

When I reflect that I am alone in the Diocese of Alabama, without the assistance, the co-operation, the counsel, and the prayers of a brother in the ministry, and that thousands in this state are asking for the Bread of Life, while with you it is comparatively abundant,—I cannot express to you the depth of my sorrow, and the discouraging influence it throws upon the limited exertions of my solitary labors. Pray you, pray all the Church, with fervor, with earnestness, and sincerity of heart "that the Lord of the harvest would send forth laborers into his harvest."

Allow me to request the favor of you to use your exertions among the various Common Prayer-Book and Tract societies of your city, to send out a donation of Prayer-Books and useful Tracts, together with some Testaments, for Greensborough, and other portions of the diocese. Procure if you can, a dozen or two large sized Prayer-Books, for the aged; and if possible, half a dozen Prayer-Books in French, containing the Service entire. In the vicinity of Greensborough there are many French families residing, who will in time, in all probability, attach themselves to the Church, and are anxious to have the Prayer-Book in their own language.

Use your prayers, Rev. and Dear Sir, that "God, even our own God, would give us his blessing, and that all the ends of the world may fear him."

Your friend and brother,

Albert A. Muller.

CHURCH AT FAYETTEVILLE: APPEAL.

Fayetteville, N. C., October, 1831,

To the Bishop, Clergy, and Laity, of the Diocese of New-York.

It hath pleased the Author of all good, greatly to afflict this portion of his people; the devouring element hath laid our church in ruins. We think upon her stones, and it pitieth us to see them in the dust. But the same awful visitation which wrapt our church in flames, hath spread desolation among us as a community, and annihilated our individual fortunes.

To the consolations of religion we naturally turn with increased interest, in this our hour of worldly privation. Episcopalians know how eminently useful, if not altogether necessary, is a suitable place of worship to the full development and enjoyment of the beauties and excellences of our peculiar Liturgy; and indeed how the heart of every Christian in his time of trial yearns to the sanctuary of his God as a place of rest, of retirement and refuge from the cares and troubles of this fluctuating world.

Amid all our anxieties, therefore, no one presses upon us more forcibly, than the desire to provide ourselves with such a rallying point for the feelings and affections of this afflicted congregation. Means within ourselves we have none.—But we trust that God hath put it into our hearts to remember, that while he hath been pleased to visit us with temporal affliction, he hath greatly blessed many of his people in different portions of this our highly-favored country, and to believe that he will awaken in their bosoms the feelings of Christian sympathy and charity towards us, and open their hands for our relief.

We therefore, the Wardens and Vestry of St. John's Church, do send forth our beloved Pastor the Reverend Jarvis B. Buxton, relying under the blessing of God, upon the ability and liberality of our Christian Brethren in the different sections of our country, to solicit donations for rebuilding our Zion, and do commend him with our prayers, to the kind offices of all devout Episcopalians wheresoever he may come.

In behalf of the Vestry,

J. W. Wright, } *Wardens.*
C. P. Mallett, }

Most earnestly do I recommend the application of the Rev. Mr. Buxton in favor of the much afflicted church at Fayetteville.

Levi Silliman Ives,
Bishop of North Carolina.

The above object presents one of the most interesting and urgent appeals to Christian benevolence and liberality that can be brought before the Episcopal community. We, therefore, earnestly hope that it will be met with a correspondent feeling by the Episcopalians of this city, whose generous contributions we particularly solicit.—As the agency of the Rev. Mr. Buxton, who will call for donations, requires much time and labor, it is requested that such arrangements will be made by every one disposed to contribute, as will save the necessity of a second call on the same person.

Benj. T. Onderdonk,	Wm. A. Clark,
Tho. Lyell,	Francis L. Hawks,
Jona. M. Wainwright,	Lewis P. Bayard,
W. Creighton,	Chas. P. McIlvaine,
James Milnor,	Evan M. Johnson.
J. F. Schroeder,	W. R. Whittingham.
Manton Eastburn,	

CITY MISSION.

At an adjourned meeting Thursday evening, Sept. 29th, at the Lecture Room of Christ Church, the Rt. Rev. the Bishop in the chair, the report of the committee appointed to draft a Constitution for a society, was read by the chairman, and each article adopted separately.

The vote of the meeting was taken on the Constitution, with the amendments, and unanimously adopted.

It was on motion, Resolved, that a committee of five, to consist of three Clerical and two Lay members, be appointed to nominate suitable persons for the officers and Board of Managers of this society. The following gentlemen were then appointed, Rev. J. F. Schroeder, Rev. Wm. R. Whittingham, Rev. B. I. Haight, and Messrs. Floyd Smith and Joseph A. Perry.

Resolved, that an adjourned meeting of this Society be held at the Vestry Room of St. Paul's Chapel, on *Thursday* evening, October 13, at half past seven o'clock.

On motion, Resolved, that notice be given in the Churchman of the adjourned meeting, and Episcopalians friendly to the objects of this Society, respectfully invited to attend.

Then the Society adjourned.

Wm. R. Wadsworth, *Sec'y.*

St. Peter's Church.—The corner-stone of a Chapel for the accommodation of the congregation of St. Peter's, will be laid this afternoon. The prospects of this Church are most flattering, and we most heartily wish its founders God speed.

The Vestry of St. Peter's Church, New-York, having determined to erect a Chapel for the present accommodation of the Congregation, with the hope, at no very distant day, of being able to erect a large and commodious Church, the corner stone of the Chapel will, with the Divine permission, be laid by the Right Reverend the Bishop of this Diocese, this afternoon.

The Clergy, Members of Vestries, and the friends of the Church in general, are respectfully invited to assemble in the Library of the General Theological Seminary, at half past 4 o'clock.

By order of the Vestry.

James N. Wells, }
Reuben Spencer, } *Building Committee.*
Theodore Cadle, }

MARRIED.

Married.—In Trinity Church, Rensselaerville, Albany county, on the 28th Sept. by the Rev. Samuel Fuller, the Rev. Norman H. Adams, of Unadilla, Otsego county, to Miss Caroline Frisbee, of the former place.

INTELLIGENCE.

DOMESTIC.

Confirmations.—We have just learned that Bishop Onderdonk confirmed 34 persons in Christ Church, Oswego, on his late visitation at that place, August 26th. A number of the Episcopal acts of our diocesan, during his recent western tour, have not been recorded in the Messenger, because notices have not been forwarded.—*Aub. Gosp. Mess.*

Institutions.—The Rev. Joseph Muenscher was instituted Rector of Trinity Church, Saco, Me, on Wednesday the 21st ult. Morning Prayer by the Rev. Gideon W. Olney, officiating at St. Paul's Church, Portland. Institution service performed, and the Rector inducted into office by the Rev. Charles Burroughs, Rector of St. John's Church, Portsmouth, N. H., and a very appropriate Sermon delivered by the Rev. James Morss, D. D., Rector of St. Paul's Church, Newburyport.—*Banner of the Church.*

On Saturday, October 1, to the Rectorship of St. Luke's Church, New-York, the Rev. W. R. Whittingham,—Sermon from 2 Thessalonians iii. 1, by the Rt. Rev. Dr. Ives, late Rector of that Church.

College Record.—*Harvard College.* The Corporation and overseers have appointed *Thaddeus William Harris*, M. D. of Milton, to be Librarian of Harvard College, in place of the lamented Hon. *Benjamin Pierce*, and he has accepted the appointment. Mr. Harris's father received the appointment to the same office 40 years ago.

A new term has just commenced at Harvard University. The Freshman Class already consists of about 75. The late Commencement was the 193d of this very ancient but vigorous Institution—which has always been steadily progressive in the means and system of thorough education.—*Gazette.*

William's College, Commencement—This anniversary was on the 7th ult., and called together an unusually large assemblage to witness the performance.

At the close of the exercises the degree of A.B. was conferred upon 17 young gentlemen. The degree of A. M. upon 8 gentlemen. The degree of M. D. upon 3 gentlemen. The honorary degree of M. D. upon 4 gentlemen.

William Parker, Professor at the Berkshire Medical Institution, M. D. at Cambridge, was admitted *ad eundem.*

The degree of Doctor of Divinity was conferred upon Rev. Mark Tucker, of Troy, New-York.

Western Reserve College, Hudson, Ohio, August 24th. Two graduates, G. W. Barnes, N. Eggleston. The junior class participated in the exercises of the day.

Bowdoin College, Sept. 7th. The degree of A. B. was conferred on 20 young gentlemen; that of A. M. on 8 in course. The honorary degree of A. M. was conferred on Rev. Moses B. Chase, of Hopkinton, N. H., and Jonathan P. Rogers, Esq., of Bangor, Me. The degree of Doctor in Medicine was conferred on 33 gentlemen. The Boards of Trustees and of Overseers, voted to acquiesce in the "Act respecting Colleges"—an act which has removed President Allen. "The Boards acquiesced, not because the act was constitutional or expedient, or equitable in itself and its operations; neither because it was fraught with any benefit to the College." The result, says the Christian Mirror, "is deeply to be regretted; not merely for the flagrant wrong done to Dr. Allen, but for its aspect on the future welfare of our Colleges, and for the stigma which is branded on the character of our State." At each ballot for President which was taken, Dr. Allen had the highest number of votes.—*Boston Recorder.*

Kenyon College.—The commencement was held on the 7th instant, in the afternoon. It was preceded by the celebration of the Philomathesian and Phi Phi Alpha Societies. The Orations were delivered as follows:—On Love of Glory, by A. G. Leary; Influence of the Present upon Succeeding Generations, by S. A. Bronson; Abuse of Talent, by D. Davis; Evils of a Rapid Increase of Population in the West, by James Denison.

Orations were delivered at the Commencement as follows:—American Literature, by J. H. Drummond; Influence of Morality on Literature, by J. C. Wheat; Influence of Poetry, by J. B. Minor; Effect of National Recollections on National Character, by D. C. Briggs.

Washington College.—We understand that the Rev. Nathaniel S. Wheaton, of Hartford, has been chosen President of Washington College, Hartford, to supply the vacancy occasioned by the resignation of Bishop Brownell.—*Middletown Sentinel.*

St. John's College, Annapolis Md.—We understand that the autumn session of this Institution commenced on Tuesday, 5th Sept. under the charge of the Rev. Hector Humphreys, formerly of Washington College, Hartford, Connecticut, the President, assisted by four Professors. Present number of students, seventy-six.

Some account of the reorganization of the College, under Professor Humphrey's care, will soon be given to our readers.—*Am. Spect.*

Wesleyan University.—The first commencement of this institution was held in Middletown, Conn., on the 21st ult. After prayer by the President, a Latin salutatory was delivered by one of the students, a poem on Abraham's sacrifice of his son by another, and an oration by a third on universal benevolence. The very able inaugural address by the President, the *Rev. Dr. Fisk*, was listened to with great attention and deep interest.

The university opens with about 50 students, some of whom are prepared by attending the preparatory school the last year to enter the sophomore class.

Dr. Thomas M. Drake and the *Rev. Stephen Olin* not having accepted their appointments in the university, the joint board of visitors and trustees elected the *Rev. John P. Durbin*, late professor of languages in Augusta college, Ky., *professor of natural science*, and the *John M. Smith*, A. M., principal of the White Plains academy, *professor of ancient languages.*

MEETINGS OF THE SOCIETIES.

An adjourned meeting of the New-York Protestant Episcopal Tract Society, will be held at the Buildings of the Press, No. 46 Lumber Street, on Thursday next, the 13th instant, at 7 o'clock, P. M.

Anthony J. Bleecker, *Rec. Sec'y.*
October 6th, 1831.

An adjourned meeting of the Auxiliary New York Bible and Common Prayer Book Society, will be held at the Buildings of the P. E. Press, No. 46 Lumber St. on Wednesday, the 12th inst. at 7 o'clock, P. M.

Chas. Keeler, *Sec'y.*
New-York, Oct. 6th, 1831.

An adjourned meeting of the New-York Protestant Episcopal Missionary Society, will be held at the Buildings of the P. E. Press, No. 46 Lumber street, on *Friday evening next, 14th instant*, at 7 o'clock, P. M.

J. A. Perry, *Rec. Secretary.*
New-York. Oct. 6th, 1831.

An adjourned meeting of the Stockholders of the New York Protestant Episcopal Press, will be held at the Buildings, No. 46 Lumber Street; on Tuesday next, at 7 o'clock, P. M.

John V. Van Ingen, *Secretary.*
New-York, Oct. 6th, 1831.

CITY MISSION.

An adjourned meeting of the City Mission Association will be held at the Vestry Room of St. Paul's Chapel, on *Thursday* evening, October 13, at half past 7 o'clock.

Episcopalians friendly to the objects of this Society, are respectfully invited to attend.

Wm. R. Wadsworth, *Secretary.*
Thursday Evening, Sept. 29.

ACKNOWLEDGMENT.

Green Bay Mission.—The Treasurer of the Green-Bay Mission Fund acknowledges the receipt of ten dollars to this fund, from Dr. S. W. Moore; and five dollars from Mrs. Eunice Loomis, of Ballston Spa, New-York, through the hands of the Rev. Deodatus Babcock; also of a box of clothing for the girls at the establishment, valued at fifty-eight dollars and seventy-five cents, from the Ladies of the Episcopal congregation in Elizabethtown, New-Jersey; likewise of another box of clothing, containing two hundred and sixty-six garments, and valued at one hundred and fifty dollars, made up by several Ladies of the congregations of St. Luke's Church, and of St. Paul's and St. John's Chapels, from materials gratuitously furnished by a number of benevolent individuals in Pearl-street and Maiden Lane.

James Swords,
Treasurer Green Bay Mission Fund,
Sept. 5, 1831. No. 127 Broadway, New-York.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 6th, from the following persons, viz:—

Latimer & Co., 2—O. Steele—Lucian J. Bisbee—L. H. Young—H. K. Avery—David Gilman—Rev. A. Potter—Rev. Henry Gregory—L. H. Young—E. Platt, $35.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending October 6th, to the following persons, viz:—

L. H. Young, New-Haven, one box and parcel—S. Babcock, New-Haven, two parcels, per steam-boat Hudson—Wm. Stavely, Philadelphia, one parcel, per Union T. Line—Rev. A. Gibbes, care of A. E. Miller, Charleston, per schooner—G. Carr Grundy, Baltimore, one parcel, per schooner Dove—Stimpson & Clapp, Boston, one box and parcel, per schooner Gentile—L. H. Young, New-Haven, one parcel, per steam-boat Hudson—Thomas Noble Walton, Delaware county, N. Y., per Donnelly & Cook's line, one parcel—Mr. E. Sanxay, Newburgh, one parcel, per steam-boat Wm. Young.

NEW PUBLICATION.

By the Press: *For the Editor.*

Essays on Some of the Difficulties in the Writings of St. Paul, and in other Parts of the New Testament. By Richard Whately, D. D.; Principal of St. Alban's Hall, Oxford, and late Fellow of Oriel College. First American edition. On very fine paper, full bound in muslin. Price 75 *cents.* *October 8th.*

THE CHURCH TRIUMPHANT.

Rejoice! rejoice! the glorious day
Of triumph dawns! prepare the way!
The marriage of the Lamb is come;—
Behold the Bride! Ye angels, room!

Angels.
Bride of the Lamb! all hail to thee!
With joy thy robes of light we see;
From tribulation thou art come;
Bride of the Lamb! we hail thee home!

The Bride.
Church of the first-born! angels, thrones,
Ye hosts of heaven's unfallen sons!
Fair in our sight these realms appear;
Strange gladness in your songs we hear.
From toil and strife, through tears and blood,
We hail with joy your bright abode;
From kindred, home, and country driven,
We seek a resting place in heaven.

Angels.
Bride of the Lamb! thy toil is o'er,
Thy foes shall break thy peace no more,
Thy course is run, thy sins forgiven,—
Come to thy resting place in heaven.

Chorus.
Now to the Lamb who once was slain,
Honor divine, and praise, and power,
Father, and Son, and Spirit reign,
God of the heavens, for evermore!

THE BLESSEDNESS OF THE SAINTS IN THE INTERMEDIATE STATE.

"Above all sin and sorrow they are placed,
And with the sight of God incarnate graced,
In outward courts at present they reside,
And at a distance from the throne abide;
There longing for reunion to their dust,
For the full congregation of the just,
To hear the awful trump of judgment sound,
To be eternally absolved and crown'd;
With bodies glorified to be array'd,
Inhabitants of the bright temple made;
Their morning bliss no thought can comprehend,
Which their meridian beams shall far transcend."

Bishop Ken.

PRACTICAL.

Selected for the Churchman.

GROWTH IN GRACE.

A Letter from a Lady to her Friend.

I can remember the time when I thought of myself with a vast deal of complacency, as a very amiable, and even religious person; and I expected to take a place in heaven, rather as a reward of my own merit, than as bestowed through the merits of a crucified Redeemer. I look back on this state of ignorance with horror, and I bless the Holy Spirit that I am brought to a better knowledge of myself. The Bible is no longer a sealed book to me; I cannot but wonder at my self-deception in the time that is past; and I ask myself what I could have thought of the apostle, when he speaks of a "striving," a "race," and tells us to "put on the whole armor of God," and "work out our salvation with fear and trembling." The truth was, that I did not think of it at all. I was content to take the matter upon trust. May I tell you with a deep sense of my own unworthiness, that to "acquaint myself with God and be at peace" is become the grand purpose of my life.

I have always endeavored to keep "a conscience void of offence." I am free from the commission of gross sin. I have been spared the temptation to it. But I feel that, to make me meet for the inheritance which I hope to gain, much is yet to be done. The conversion of the soul to God is the business of a life; and when I feel my own sinfulness, and know that after I have done all, I must yet be an unprofitable servant, then I feel my need of a Saviour. I know that other righteousness than mine must be accepted of Him "who is of purer eyes than to behold iniquity." He said "the heart of man is desperately wicked." I am convinced of this, for I know that "when I would do good, evil is present with me." I detect sin where I never before suspected it, because I now search deeply, instead of resting on the surface. I inquire into motives, and I find that in my best actions the praise of my fellow creatures has in too many instances been the actuating principle, instead of the love of God. Thus when the world would acquit me, I stand guilty before him, and am ready to cry with David, "against *thee* only have I sinned, and done this evil in thy sight."

I am writing you a sermon, you will say; but the subject warms me. My imagination turns gladly from earthly scenes. Youth and all its bright and dear illusions, are gradually fading. The dazzling rays of hope and fancy no longer gild the saddened landscape; but a purer, a stronger light has beamed on my path. I have learned to explore the dark wilderness with humble hope; and I am cheered to think there is a place where I shall enjoy the society of all I love, without the passions which here disturb and agitate us; where the wildest flights of imagination will be surpassed by the sober certainty.

But I must check my pen. I only intended to explain my faith and opinions, and to ask if yours were the same. If they are not, why do they differ? I love you too well to be indifferent about any thing that very nearly concerns you. Indeed, my dear friend, who can reflect on the difficulty of the work of salvation—the purity of the mind—the self denial—the abstraction from a world which solicits us from every side—in short, the total change of character which must be effected, before we can be admitted to Heaven, or enjoy it if we could be admitted there—and not tremble? The merits of a Saviour, and his promised assistance, do, however, save us from despair. "My grace is sufficient for thee."

Pardon me, my love, if before I finish I advert to another part of your letter.—"The love of self is implanted in us, and therefore must be a good principle."—Now, Hannah More says, "it is the great hydra which is always springing up to oppose our progress. It is the centre of the unrenewed heart, it works in a course of incessant contradiction with the love of God, it is the ever-flowing fountain of all the evil tempers which deform our hearts, of all the boiling passions which inflame and disorder society." Till this idol is dislodged, and the love of God implanted in its place, we are in a natural and unrenewed state.

I am very bold to detail my opinions in this dictatorial manner. Forgive me, and do not mistake my meaning. I am not arrogant enough to suppose that I can teach and convince. Alas! while I write, I feel as if I were only a Christian in theory. I sometimes fancy that I can really say, "Thy will be done," but I soon feel all the impatience and depression of protracted anxiety, and am weary and heart-sick of my scramble through the world.

Forgive me if I have said any thing offensive, and may He, before whom the wisdom of the world is foolishness, direct us both in our researches into his word: may He, who alone is able, enlighten our minds by his Holy Spirit, to see the great work that is set before us, and, whatever difference of opinion we as fallible creatures may have, may we both meet in that blessed house not made with hands, where the weary are at rest! Ever yours, —— ——.

Dependence.

PREACHING AND PRAYER.

Some there are who think it answers little purpose to come to church unless they can hear a sermon; but they know not what they mean, for they are unjust to themselves if they prefer the speeches and compositions of their ministers, commonly called preaching, before the heavenly acts of devotion in confessing their sins, imploring the Divine blessing, and hearing the Holy Scriptures, such large portions of which are appointed on all occasions for the public use of the congregation; and they are the preachings of the Holy Ghost, a few words of which have depth and meaning enough to furnish out much labor and discourse for the exercise of the minister. After all, hearing is not in itself a religious act, as prayer is; neither is it an act of charity, as prayer is; neither is the hearer himself the better for it, but as it fills him with the spirit of prayer and devotion. So that they who come not to church because there is no sermon, declare by their actions, what they would be afraid and ashamed to declare with their lips, that all the sermons they have ever heard have done them very little good, and that they do not yet understand one half of their duty, though they have been listening to sermons all their lives.

We teach children to say their prayers, and we teach them to say their Catechisms: but when they have learned their Catechism, does it follow that they are no longer to say their prayers? Would not this show that they had forgotten their Catechism—a principal part of which is intended to teach them the absolute necessity of prayer, without which they can neither obtain the grace of God, nor be in any capacity of keeping his commandments? Hence it appears, that they who are above prayer, are below their Catechism.—*Wm. Jones.*

DEVOTIONAL.

For the Churchman.

COMMON SCENES.

And Noah walked with God.—Gen. vi. 9. Though I walk in the midst of trouble thou wilt revive me.—Psalm cxxxviii. 7. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.—Ps. xxiii. 4.

How many dangers threaten a little child as it passes along the crowded streets of a large and busy city!—and yet how safe is it in the protection of the mother that walks by its side; ready to shield it from every harm, to bear it safely through every difficulty.

Every-day occurrences do not generally affect us as they might, and therefore, in general, we remain dull. Yet every "Common scene" has its instructive lesson. From receiving this, sometimes its commonness, sometimes a wrong bias or disposition of mind, prevent us.

I leave my home, push along among the crowd, to my business,—I pause a moment at the curbstone of a street that crosses my path, a carriage is just passing—a mother, and her little boy, making his first essays at walking, are also stopped by the coach—it passes—she takes him by the arms, and bears him safely to the opposite walk, and they pass on in safety.

My first thoughts.—"That was unwise,—the little fellow might have been taught carefully to descend from the walk to the street-way, and to have climbed the other side. That mother is too tender of her little darling—this is a sample I dare affirm, of domestic indulgence."

Second thoughts.—"Maternal tenderness! how faint an emblem of God's guardian care!—But oh! how much more ready, how much more able is He to bear us safely through every danger, over every difficulty,—to protect, and establish our goings. So let me walk with Him as this little child with its tender mother,—secure, confiding, leaning on him, and ever looking up to Him for direction and his smiles; assured that I shall be

Screen'd by him in every danger,
Heard by him in every prayer.

For the Churchman.

PROVIDENCES.

As surely as an infinite accumulation of minute drops, provided and *regulated* by the present power of God, form the wonderful mass upon which I float from island to island and continent to continent; from the land of my exile to my native and wished for shores:—so surely does an infinite accumulation of events, *provided* and *regulated* by the same present power and goodness, bear onward the confiding Christian toward the haven of rest eternal; and the shores of his native land!

Not therefore upon the *minute particles* of this ocean of providences, but upon its *glorious expanse*, and its more glorious Creator, let my eye be fixed: and let my heart yearn only for the green and spicy shores to which so swiftly I am borne upon its bosom!

SOCIAL DUTIES.

From the (London) Friendly Visitor.

A LETTER FROM THE REV. SAMUEL WALKER, OF TRURO, TO ———, ON HER INTENDED MARRIAGE. [Written in 1756.]

My Dear ——. I promised to write you a letter, nor can I ever do it on a more important subject. That state you are about to enter, is not only of the utmost moment to your present happiness, but your eternal also seems to be nearly connected with it. It is with the greatest pleasure and hope of your well-doing, that I reflect on the gracious steps you and my dear ———, have been enabled to take towards this honorable estate; and it should be remembered by you with great thankfulness, that while others about you are hurrying into that estate from views merely worldly, or carnal, you should have been led on to choose one another from principles of so much more excellent a nature. It is grace that has endeared you one to the other, that heaven-born ornament which will grow more beautiful with age, and will render you a comfort one to the other, superior to all the other blessings God may give, and will support you in every distress that may attend your married condition. I beg you to be sensible to whom you owe it, that at your age grace should be so precious to you; look back, and see what you were, that you may own the distinguishing goodness of God, in thus disposing your heart, and thereby delivering you from the greatest curse in this world—an ungodly husband; which had not God wrought graciously with you, it is but too probable would have been your lot. It is this that will engage you with confidence to enter upon that state which has so many duties and trials peculiar to it; the former of these (the duties of a married state,) I doubt not you have maturely weighed before this time, in the word of God, and in that office of matrimony, where they are so well put together. I wish you to be perfectly advised of them, before you make that solemn vow you do at the time of matrimony for the discharge of them; and the example of the spouse's conduct to Christ, by which the apostle, under divine direction, illustrates your matrimonial duty, may give you a most clear and comprehensive notion of it; and the substance of that duty, as far as it shall regare your husband, may, I think, be shut up in the word, "a willing subjection to him in the Lord." Besides this you will have other duties in this new relation, as to be a follower of godly matrons, to look to your house, and to take care of your children. You have informed yourself in all these points, and will be ready to make a solemn promise in the fear of the Lord, and with a good conscience; the more solemn you are in the transaction itself, and the more diligent to impress on your hearts the obligation of your matrimonial engagement, and reviewing it also in your next approach to the Lord's table; the more influence it will be like to have upon you, and it may be of singular service that you make notes to be kept by you, of what your present views are of the matrimonial vows and duties. So awful a proceeding now will probably have a good effect upon you ever after; besides which, you will find it of singular service to keep your heart against those temptations which a newly married state brings with it, and by which I have usually seen the minds most serious a good deal hurt. Nor can I only wish you to take due care respecting the duties of a married state, but that also you make now a reasonable estimate of the trials and troubles which must or may attend you in it; such as the sickness or death of your husband before you, the loss of children, together with the probability of their turning out badly, disappointments in worldly things, &c. &c. You know not how God may please to try you in this state; but in this as well as in every other, you must make account, you shall be tried: of all which circumstances you will be put in mind by the very words of your matrimonial vows. Such a casting up the cost may possibly have a happy effect on your temper and conduct, in all sorts of trials and troubles. I wish you carefully to correspond with that great design of matrimony, the being a help for your husband; which imports not only a helping with your husband, in his labors, trials, and troubles, but also with his soul. This is a glorious aim in the marriage state, shows the truest love, and has regard to promoting his real and everlasting happiness: let not this ever be lost sight of, watch over him in love, warn him continually and without reserve, do not think him so established as that he will not need greatly your watchful eye. It is this will endear and keep you dear to him. There should be the greatest confidence between you, and in that view I beg you will be faithful in keeping his secrets. I have thrown together such hints as occur; I pray God they may be any way serviceable. You know how peculiarly I am interested for you both. That benediction which the priest shall say over you when you are married, is my earnest supplication and hope concerning you; "God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting." To this I can add nothing.

Yours affectionately and faithfully in Jesus,

Samuel Walker.

CHURCH DOCUMENTS.

To the Editors of the Banner of the Church.

At the request of friends I send for your journal some account of my last visitation in the northern parts of this Diocese, and do it the more willingly, from the consideration that it may, not improbably, be the last that I shall make in Vermont.

On Saturday, the 6th of August, I went to Lowell, where I preached in the evening. The next day I preached twice, gave the Communion, and confirmed 24. The congregation was evidently enlarged since my visit in the year preceding. The Sunday School was flourishing and finely regulated; it was the only one, which, amidst the laborious duties of the journey, I found it convenient to visit. The parish appeared to have increased not only in numbers, but in piety. Tuesday noon I reached Claremont, in N. H., where I preached in the afternoon in the East Church and confirmed five. The heavy rains which were then falling prevented the attendance of some others who were prepared for confirmation. The next morning I preached in the West Church; in the afternoon in Cornish, and in the evening in Windsor. The day following I preached in Windsor three times more, and confirmed ten, and pleasing it was to observe the deep interest which the people seemed to feel in the services.

On the 12th I continued my journey to Woodstock, where I preached twice, and confirmed 6. On my way I passed through a village in Hartland, where the Rev. Mr. Leonard, who resides in Cornish, officiates a part of the time, with some favorable prospects of establishing a Church there. I regretted much my not knowing it in season to have made an appointment to officiate there. The parish in Woodstock has very much increased.

On Saturday, in company with the Rev. Mr. Clap, to whose great kindness and aid in helping me along in this and many other journeys I am much indebted, I reached Bethel. The morning service there, Sunday the 14th, was followed by the Institution of the Rev. Mr. Sabine into that Church. The house was crowded by a very attentive, and apparently very devout congregation. I preached in it twice and confirmed twenty-three. With three exceptions, this and all the Churches I visited in that tour appeared to be very much alive to spiritual things. I have never before witnessed such general and devout attention to religious concerns. Though I preached two and three and even four times in a place, there was no falling off in their attendance. The Rector of the Church in Bethel, with his amiable and well regulated family, seemed to be happy among that pious people; and they in him. Gladly would I have remained longer there: but the long road that we had to travel on the two following days, made it necessary, after the second service, to proceed on to Randolph, where I preached the third time to a large congregation collected from various parts; Mr. Clap on this and many other occasions, assisting in the services. Thus in nine days I had travelled about 160 miles and preached fifteen times; whether with wisdom and faithfulness, and to good effect, the Lord knoweth.

Journeying northward, on the 16th we reached Cambridge, where I preached. Could a missionary some years ago have been sent to that place, we should, I doubt not, before this time have had a flourishing Church there. And still the attempt would not be hopeless. Here we met the Rev. Mr. Cleaveland, a young man in Deacon's orders, who it is hoped is recovering his health.

The next day, on my way to Montgomery, I preached at Enosburg and confirmed five, presented by the Rev. R. Peck. The services in Montgomery on the 18th were highly interesting. The people met for the first time in the new Church which they are building, but which was not ready to be consecrated. There I preached twice to a people who appeared truly to "have ears to hear:" eighteen were confirmed. While I returned towards Berkshire, Mr. Clap preached to them the third time. The same people had assembled for prayers early in the morning of the same day. We may well suppose that a people who thus earnestly seek, will find. With no less eagerness, and with the like hearing ear, did the people assemble three times on the following day in Bethel. I preached twice and confirmed thirty, and these, as also those confirmed in the other Churches, appeared to feel the power of godliness. Mr Clap officiated in the third service, while in company with Mr. Peck I journeyed westward, and in the evening reached Shelden; where, the next morning, I preached, confirmed twenty-five, and administered the Lord's Supper. In the afternoon I continued on to Fairfield. The Rev. Mr. Hard's ministry in Shelden and Fairfield was very much blessed. His suddenly leaving them, a few months since, has spread a gloom over both parishes, and they are much discouraged.

In Fairfield, on Sunday the 21st, we had the pleasure of meeting the Rev. Mr. Whitwell from Canada. In the morning I preached, confirmed nineteen, and gave the Lord's Supper to a very large number of communicants. In the afternoon, there being no minister of the parish, I baptized three adults and confirmed four, making the number twenty-three. Mr. W. did us the favor to be our preacher. After these services, we went to St. Alban's where I again preached the same evening.

The Rev. Mr. Nash, the minister of the parish, we found confined to a sick bed, which seemed the more to be regretted, because of the very awakened attention of the people of that town to the *one thing needful.* On the 24th, I also preached there twice, and Mr. Clap once: twenty-four were confirmed. Mr. Clap had the day preceding officiated in Montgomery and Berkshire, and joined us on Monday morning. On Tuesday he accompanied me to Burlington where I preached in the evening, and again the next morning, and administered to eleven the rite of confirmation. In that flourishing and very beautiful town, a parish has recently been formed, with fine prospects of success. The Rev. Dr. Chapman is, much to general acceptance, officiating among them, and they intend soon to commence the building of a church.

In the afternoon of that day, I preached in Shelburne. Their minister, the Rev. Mr. McDonald was absent, on account of ill health. Four received confirmation. On the 25th I pursued my journey to Middlebury, where I preached in the evening. I had made an appointment to officiate at Vergennes on the way: but the few Episcopalians there judged it, for some particular reason, to be inexpedient. But there is still ground for hoping that ere long a Church may be established there.

In Middlebury, on Friday, the Rev. Mr. Crane was ordained Priest, and the Communion given. I preached twice on that day, and confirmed nine. We had a third service in the evening, when Dr. Chapman preached. We still found the same general desire to worship God and hear his word: and it must have been the fault of the preachers, if they who so hungered after righteousness, were sent empty away. "In the day of God's power the people are willing;" it is a pleasure to preach to those who are so willing to hear.

From Middlebury Mr. Clap returned home, and on Saturday I proceeded alone in the stage to Poultney, where also I found a people much awakened to righteousness, and engaged in religious duties. The parish there, under the pastoral care of the Rev. Mr. Bingham, (who resides in the State of New-York) are increasing in number, and they are giving the best evidence of true religious zeal, in the great exertions, which, in proportion to their means, they are making, to honor God's holy name; especially in building a church. There I passed Sunday the 28th. The Methodists were so friendly as to give us the use of their house, and attend our services. The Congregationalists with like liberality offered us the use of theirs. In the former I preached in the morning and afternoon; administered the Lord's Supper, and confirmed thirty. The house was exceedingly crowded, and the people eager to hear; to myself at least it was a season of spiritual refreshment. In the evening we had a third service in the Congregational house. The 29th was also a busy and somewhat laborious day. By much diligence, with the help of kind friends and through God's blessing, I reached Manchester, late in the evening, preaching on the way, in the morning at Wells and in the afternoon at Pawlet. In each of these places, as we have reason to hope, there may soon be Churches established. At present, those who are Episcopalians attend divine service chiefly in Granville, in the State of New-York, where is a Church very near the line between the two States.

On the 30th we had services in Manchester. In the morning I preached, gave the Communion, and confirmed 19, including one in the afternoon. Here, as in most other places which I visited, the people appeared deeply interested in what regards their eternal salvation. Here, too, some of our brethren, on their way to the Convention, joined us. In the afternoon, one of them, the Rev. Mr. Sabine, was our preacher. After the services, we proceeded on to Arlington, where the same evening we met in a large and commodious vestry room for public worship: the Rev. Mr. Crane delivered a discourse.

The 31st was the day of the adjourned Convention of that State; it was fully attended, and we had the additional pleasure of meeting several of our brethren from the states of Massachusetts and New-York. The Convention was opened for business at 9 A. M. and at half past 10 commenced the religious services; first, with the consecration of the new and beautiful edifice, called St. James's Church. It is built of stone, in fine taste, and in a style of elegance, rarely, by one of its size surpassed; and perhaps in no instance have a people done more, according to their means in this way to honor God and promote his holy worship. I preached twice that day, and confirmed 35; the Church was both times filled to overflowing. In the evening we had services, and a discourse from the Rev. Mr. Ballard, of New Hampshire, and a large congregation.

The next day the minister of that parish, the Rev. Mr. Perkins, was ordained priest, and the Lord's Supper of course administered, which was received apparently with deep devotion, by about 160 persons. The congregation was again very large, and very attentive to the discourse which I delivered. There is reason to hope that the services of the two days were of good effect. Much love seemed to prevail among all, and the season was indeed refreshing. The business of the Convention was this day finished. Some of the clergy remained to preach at several places in the vicinity. It had been intended that I should deliver another discourse in the afternoon in Manchester, on the subject of Confirmation, and considering the peculiar state of the parish, I regretted it could not be, but it was found necessary to pursue my journey eastward, to visit some Churches on the other side of the mountain. Sept. 2d, in company with Mr. Ballard, I reached a part of Wethersfield, called Perkinsville, where are some Episcopalians desirous to form a parish. Mr. Ballard officiates there nearly one half of the time. The people of that vicinity are building a neat brick edifice for religious worship, not yet deciding on its appropriation to any one denomination of Christians. I preached there in the evening; and the next day we continued on to Charleston, in N. H. where, in the afternoon, I preached and confirmed five. After the services we went to Bellows-Falls.—There, on Sunday, the 4th, I preached in the morning and confirmed 5. In the afternoon I preached in Drewsville, N. H.; and again in the evening at Bellows-Falls.

And thus were finished the labors of that tour, having in 30 days, besides many other services and ministrations, preached 46 times and confirmed 311. A large part of this number had been recently awakened to the importance of religion, and were, we trust, truely "born of water and of the Spirit," and I saw no reason to doubt but the whole had "repentance towards God, and faith towards the Lord Jesus Christ." The increase of our Church in Vermont, under its very great discouragements, has been wonderful. Fifteen years ago there was not an edifice in all that State which could properly be called an Episcopal Church; now we have 12 new ones, which have been consecrated to God's holy worship; and four or five more which are now building. May the Lord make us more thankful for his goodness and more faithful in our duty. We have every reason to believe that the faithful labors of no Christians will be more blest than ours.

Alexander V. Griswold.

Salem, Sept. 17th, 1831.

From the Gambier Observer.

OHIO CONVENTION.

This body met, agreeably to public notice, on Wednesday the 7th Sept. The attendance was such as had never been witnessed before in the Diocese. There were present 15 of the clergy, and 34 of the laity, representing 25 parishes. But two clergymen belonging to the Diocese were absent, and these, we believe, were prevented from attending by sickness. From the solemnity which prevailed, it was evident that every member had come to this council of the [? a] Church of Christ, under the conviction that important matters were to be transacted, and that the illumination and guidance of God's holy Spirit were absolutely necessary to fit them for the proper discharge of their solemn duties. As the business of Convention proceeded, this feeling seemed remarkably to increase, and at certain times a sensation of awe, such we believe as is not often witnessed, evidently pervaded the whole assembly. As might be expected under such circumstances, there was a frequent recurrence to the throne of grace, and if perfect unanimity is any proof of the presence of Him who "maketh men to be of one mind in a house," then the God of peace and love was in the midst of them. The members may be truly said to have been of "one heart and one soul," and to be "perfectly joined together in the same mind."

The Rt. Rev. Bishop Chase delivered his Address on the evening of the first day of the Convention; in which, as will appear from the journals, he entered largely into the difficulties of Kenyon College. On this part of the address, a Committee consisting of Rev. Messrs. Hall, Bausman, and Allen, and Messrs. King, Nye, Barber and Brush, was appointed, which reported partially on the second day of the Convention, and finally and more fully on the third day. They not having agreed with the Rt. Rev. Bishop Chase in his views, and the whole Convention coinciding with them, on the same day the Bishop sent in his resignation of the charge of the diocese, and, with it, of the presidency of the College. Before the communication was laid before the Convention, a few friends waited upon Bishop Chase to dissuade him from the measure, but without success, and immediately after it was read by the chairman, a committee consisting of Rev. Messrs. Hall and Aydelott and Messrs. King and Forbes, waited again upon the Bishop for the same purpose. He still declared his determination to resign, and that he could not with propriety submit to the decision of the Convention. The result was, that on the fourth day of Convention, it was resolved unanimously that the resignation of Rt. Rev. Bishop Chase be accepted, and that the Convention proceed, after a short adjournment, to the election of a Bishop to fill the vacancy thus occasioned by the resignation of the Rt. Rev. Bishop Chase. The Convention having met again and spent some time in silent prayer, entered on the important work. The clergy and laity then separated, and took their seats on opposite sides of the house. On the part of the clergy the Rev. Messrs. Hall and Bausman were appointed tellers: on the part of the laity Messrs. King and Colston. The report of the tellers was such as is not often heard in conventions on occasions of the kind. On counting the ballots it appeared that by a unanimous vote of the 15 clergymen and 25 parishes, present in person and by their delegates, the Rev. Charles P. McIlvaine, of Brooklyn, N. Y. was duly elected.

As the chairman announced this election, while we believe every mind reverted with sorrow to the past, a glance at the future gave the most cheering hopes of prosperity to Zion in times to come. God grant that these hopes may be abundantly realized—that the Church of Christ may go on lengthening her cords, and strengthening her stakes, till she embrace the whole family of man, and that every one who is made a partaker of her spiritual privileges, may worship God in the beauty of holiness.

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS,
WAS INSTITUTED IN 1828.

Publications for sale at the Depository.

Family Bibles—D'Oyly & Mant's Edition of the Holy Bible, with notes explanatory and practical; with additional notes selected and arranged by the late Bishop Hobart.—In sheep and calf.

Family Prayer-Book—Bishop Brownell's Edition of the Common Prayer, with Notes.

Bibles—*Quarto*—elegantly bound in calf, $10. And in plain binding at low prices. Octavo, elegantly bound, from $4 to $6, plain $1 75 to $3—12 mo, from 85 cents (a good edition, clear print, in strong sheep) to $3 50—18 mo. in good sheep, and on good paper at 95 cents.

Testaments at 15 cents, a much clearer print than the Common Edition of School Testaments.

Prayer Books—Elegant Quarto, for the desk, gilt edges, and very elegantly bound with Psalms and Hymns—a new Edition just published by the Press, $10. In plainer bindings at much lower prices. Octavo—Megarey Edition No. 1.—Elegantly bound, with 7 plates, $6 50 & $6. No. 2—In brown and black calf, with 7 plates, $3 50. No. 3—In brown and black calf, on paper of a less costly kind, and smaller size 2 50. No. 3—In sheep lettered $1 50. Common Octavo Edition $1. 42 mo* Elegantly gilt, with plates, $2 50, $2 75 and $3. In calf plainly gilt, $1 75. In sheep lettered and filleted, very strongly bound, $1 25. 18 mo—Elegantly bound with gilt edges, and plates, $2, to $2 75. Black and Red morocco, more plainly gilt, $1. Sheep, neatly gilt, 62½ cents. The same binding, and less expensive paper, 50 cents. Sheep lettered and filleted, 30 cents. Sheep, plain 25 cents.

Hymns—Octavo, large type—In black and brown sheep, 40 cents. 12 mo—Red Morocco, 43 cents. Black, 38 cents. Sheep, 30 cents. Muslin printed, 25 cents. 18 mo—Red, blue and black morocco, 28 cents. Sheep, 18¾ cents. Muslin 10 cents.

Blomfield's Manual of Family Prayers—a very popular office of devotions for the family; of which the Press publish the only American edition. In morocco gilt. 37½ cents. Printed muslin, 25 cents. Black Skiver, 25 cents. In tract form, 4 cents.

Life of Bishop Heber—2 vols. 8vo. Published by the Press. Price, $4 50.

Works of Bishop Ravenscroft—In two vols. 8vo, with a portrait and memoir. $5 in boards, $5 50 in sheep, $6 in calf.

Works on Episcopacy—In two vols. containing—Dr. Bowden's Letters—Dr. Cooke's Essay—Episcopacy tested by Scripture by Bishop H. U. Onderdonk—and a preface by Bishop B. T. Onderdonk—800 pages. 12 mo. Price $1 50, for the two volumes.

The Churchman's Almanac—for 1832, just published. Price, 6¼ cents.

The Christian's Manual; Festivals and Fasts; Companion for the Altar; Clergyman's Companion; &c., by Bishop Hobart, with a variety of devotional and other works for the use of Episcopalians, in plain and elegant bindings, constantly for sale at the Press. Also—Sunday School Library Books.

Tracts—for the use of Episcopalians, in great Variety.

New Publications.

Bishop Sumner's Family Expositor—a practical Exposition of the Gospels of St. Matthew and St. Mark: 412 pages 12mo—Boards, 88 cents; sheep $1; calf backs, $1 13; calf, $1 50.

The Life of God in the Soul of Man—By H. Scougal. Price, 50 cents per dozen.

Prayer Book—a new edition, large 12mo; clear type, upon fine paper, in a great variety of bindings.

Orders will be executed at all times, at a small charge for commission, for books not published by the Press; the extensive connections of the Institution enable us to send parcels with great readiness and safety to all parts of the country.

Subscriptions to the Periodicals of the Sunday School Union, and to the Churchman, published at the Press for the proprietors, received at the Depository, No. 46 Lumber Street.

Standard Works of English and American divines, the Rev. W. R. Whittingham Editor—These will continue to be issued in 4 yearly volumes, of about 300 pages each, at $4, per ann. $3 if in advance.

Correspondence with the Press, to be conducted through the Rev. John V. Van Ingen, No. 46 Lumber-street.

B. Curtis Brown, *Printer.*